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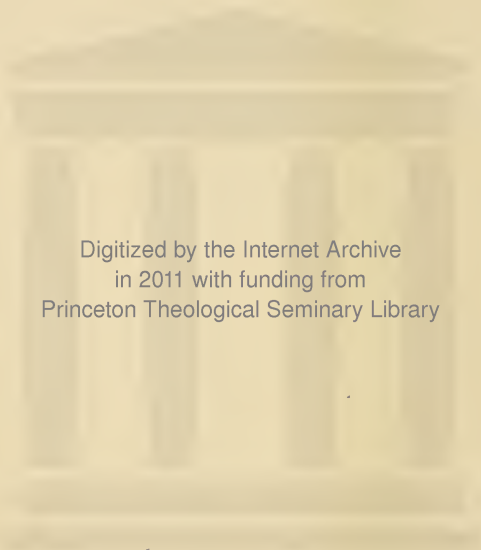
Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

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A

CONFERENCE

BETWEEN

TWO MEN

THAT HAD DOUBTS ABOUT

INFANT-BAPTISM.

BY W. WALL,

AUTHOR OF THE HISTORY OF INFANT-BAPTISM,

AND

VICAR OF SHOREHAM IN KENT.

THE NINTH EDITION.

LONDON:

PRINTED FOR F. C. AND J. RIVINGTON,
Booksellers to the Society for promoting Christian Knowledge,
NO. 62, ST. PAUL'S CHURCH-YARD.

1809.

TO THE
READER.

SINCE the Time that I published a Book, called The History of INFANT-BAPTISM, containing many Quotations of the Antients on that Subject, which made the Book too large for poor People to buy, or to read; I have been advised by some Friends, to whom I owe a Deference, to draw up for the Use of the Poor, a short Summary of the Evidences therein given (making References to the larger Book) and of the Proofs and Reasons from Scripture, relating to that Practice. I have not found it very feasible to bring a Controversy into so narrow a Compass: and am forced, for Brevity's sake, to refer to my own Book, not only for what I have there said myself, but also for what I have there quoted from the Fathers and others. Which would not be very modest, but that I could more readily and briefly refer to that, and you as so may more readily have recourse to that, than to the Fathers Works. You will find there their own Words at large, and the Book and Chapter whence they are copied. It is mentioned in the References only by this Word Hist.

And in this Conference, those that deny Infant-Baptism, are named (not Anabaptists, which Name they disown; but) Antipædobaptists: and those that practise Infant-Baptism, are named Pædobaptists.

In the Conference P. represents one that has formerly had Doubts about Infant-Baptism, but is now satisfied: and A. one that has now such Doubts.

I pray God to keep us all in the Way of Truth and Unity.

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A

CONFERENCE, &c.

P. I AM sorry to hear, that since I left your country, your neighbour *John N.* has forsaken the church, and is turned an *Anabaptist*. I took him for a very honest man: and he was a constant keeper of the church and communion, and very studious in the scriptures.

A. He is so; a very honest man. And for his forsaking the church I am as sorry as you: and I and some others have had conferences with him on that subject; and he has studied the point so well, that he has some regret of conscience for the sin of schism, and will, I believe, return to the communion of the church, provided he may be admitted holding that opinion. But for his opinion against Infant-Baptism, I cannot be sorry, for I am of that opinion myself.

P. I crave your pardon; it is more than I knew. You were not accounted of that opinion in my time: And I remember that your children were christened.

A

A. I

A. I was not then of that opinion so absolutely as I am now. But I had even then doubts of the lawfulness of Infant-Baptism; which have so far increased since, that they have turned the scale with me: And I intend, God willing, to advise my children (when they are capable) to receive baptism in the due way, and to receive it so myself; and had before this time, but that I find some difficulty in getting one to baptize me.

P. I thought they had been very forward to do that office to any one that is of their opinion?

A. Yes: to one that is of their opinion in all things. But I, though of their opinion for adult baptism, yet have, I thank God, been made thoroughly sensible of the sin of division (*a*), separation, and renouncing communion with an established church, though holding some errors, provided they be not such as do avert the foundation of christian faith; and therefore am desirous to continue in communion: and they do not much care for baptizing such an one. And indeed I was not very inclinable to receive it at their hands, because of their schism; but had rather have received it from some minister of the church, of whose ordination to the ministry I am much better satisfied, but I find that cannot be obtained.

P. Will not the minister of the church baptize you by dipping, if desired?

(*a*) *Hist.* Part. II. Ch. xi. § 1—5.

A. Yes,

A. Yes, very willingly, and the rubrick (*b*) prescribes it in the first place; if the person be willing to venture his health, which I am very willing to do; being satisfied that going into the water has more of fright than hurt in it. But they will refuse it to me, because they reckon my baptism received in infancy, to be a baptism rightly administered; and consequently, that the baptising me now, would be proper *Anabaptism*: which both sides hold to be an unfitting thing. I know those that have asked them, and they would not give it them: and indeed by their principle cannot. So that it were better for me, if I had had antipoedobaptist parents; for then the ministers would willingly have baptized me now.

P. What do you think to do in this case?

A. I hear that there are in some parts of *England* antipoedobaptists that are more for a general communion of all saints; and that do either continue in the communion of the established church themselves, or at least will baptize a man that does: and that do not require, that when one renounces the devil and wickedness, one must also renounce all the catholic church except themselves. And I think to find out some such man; for I would willingly so receive my baptism, as to keep my old creed, and own (*c*) the *catholic church*, and the *communion of Saints*; and be baptised into the *christian church*, as such, and not into any

(*b*) Part II. Ch. ix. § 2.

(*c*) *Hist.* Part II.

Chap. ix. § 10. p. 333.

particular sect. I want such a man as Mr. *Tombs* was.

P. I do the more heartily pity your case, because I have had great doubts about Infant-Baptism myself, and continued under them for some years, and during all that time felt great perplexity of conscience. And I indeed was like to fall away farther than you are like to do; for I should have gone totally over to them, and should not only have forsaken the church, but should have been probably by this time a great hater of it, and railed against it, as many of them do. For as for the way that you take, it would not have come into my mind: it is, you know, more spoken against than either of the other. You will be called a Jack on both sides, a halter between two opinions.

A. I do not halt between two opinions; but do, by a persuasion that is now firmly settled, hold these two things: *1st*, That the doctrine of Infant-Baptism is an error. *2^{dly}*, That one is not to separate from a church merely for some error held, or erroneous practice used by them; provided this error be not such as does *avert the foundation*. And this is owned in the *confession of faith of one hundred churches of anti-pædobaptists*, printed at London, 1699. And (*d*) it appears also by plain consequences from what they there say (*e*), that they themselves do not take this error to be such.

(*d*) Chap. xxvi, xxvii.

(*e*) In the Preface.

P. What!

P. What! do those hundred churches live then in communion with the church of *England*? or do they separate from it, as all the antipædobaptists about us, you see, do?

A. That I do not know. But by their own principles they ought to hold communion, if the church would admit them.

P. What do you do when in the time of public service an infant is baptized? You cannot join in those prayers.

A. Not in all of them. That (*f*) God would bless the infant, and that (in case he live to maturity) God would make him a good man, I pray with the rest. To the other prayers in that form of baptizing I give no *amen*: but I read in the mean while some chapter in the Bible.

P. By this rule, not only the *Antipædobaptists*, but much more the *presbyterians*, *independents*, &c. ought to come to church, though they hold their particular opinions. And by the same rule, put the case that the church of England should declare for your opinion of antipædobaptism; and establish it by vote in convocation, and by law; I and others that believe Infant-Baptism to be the right way, ought not even in that case to forsake her communion: but only getting our own children baptized, ought in other things to hold communion (*g*).

(*f*) *Hist.* Part II. Chap. xi. § 7. *it.* § 4.
Part II. Chap. xi. § 6.

(*g*) *Hist.*

A. I do conceive it clear from Scripture, that both these your consequences are true; provided you and they may be admitted without declaring any assent and consent contrary to your own opinions. And the church of England does not require any such (b) assent and consent in order to lay communion. And it is plain also from scripture, that such communion ought to be constant; and that the man so joining ought *to avoid all that cause divisions*, Rom. xvi. 17. (that is, renounce communion with them) though those dividers may hold opinions which he thinks to be truer in some particular matters. And in a word, that all christians in the world that hold the same fundamentals, ought to make one church, though differing in lesser opinions; and that the sin, the mischief, and danger to the souls of men, that divide into those many sects and parties among us, does (for the most of them) consist not so much in the opinions themselves, as in their dividing and separating for them.

P. This way of yours, if practicable, would cure at once, God knows, how many mischiefs. But you see the world is not of your sentiment: for as soon as they fall into any particular opinion in religion, they set up a separate church for it.

A. Not all the world. It is only in *England* and *Holland* where this humour does so generally prevail. In other parts of Christendom

(b) *Hist.* Part II. Chap. xi. § 2.

they (though holding different opinions, yet) do account schism from them a great wickedness, and a great mischief. And, to shew you they are in the right in thinking so, I will (because you seem not to have considered this matter so well as some others) refer you to some plain places of scripture, which if you please now to peruse, I will be silent the while. See what our Saviour himself says, *John* x. 16. *John* xvii. 11. And what the primitive christians practised, *Acts* ii. 46. and iv. 32. And what St. Paul says, *1 Cor.* i. 10, 11, 12. and 2, 3, 4, also the whole twelfth chapter: *Eph.* ii. 18, &c. to the end. Where the Jewish and Gentile christians are shewed to be *one body, one household, one temple fitly framed together*: and yet these were of different opinions in several matters. Likewise chap. iii. 6. iv. 1 to 13. *Phil.* ii. 1, 2. where he uses the most solemn adjurations to this purpose. But I would more especially recommend to you the reading of *Gal.* v. 20, 21. *Phil.* iii. 15, 16. The fourteenth chapter to the *Romans*, and part of the fifteenth, to *verse* 7. and also *Rom.* xv. 17.—Have you read them?

P. Yes, I have: and I thank you for directing me to them. For though there is none of them but what I had read before, yet I had not minded how fully applicable they are to this purpose.

A. Are they not plain, full and earnest? Do you find any of the controverted points to be determined by scripture in words nigh so

plain or pathetic? Whatever disputes be raised, whether such or such a point be a fundamental, there can be no doubt but this is one of the most fundamental of all. You see in that of *Gal. v.* where *St. Paul* gives a roll or catalogue of such sins as shall certainly exclude men from heaven, that he reckons *seditions and heresies* among them. And those are the words by which he commonly denotes parties, factions, divisions and schisms in the church; as appears by comparing *1 Cor. xi. 18, 19.* and several other places.

P. I observe some of these places to require that we should be *like-minded, of the same mind, mind the same things*, &c. Do not these mean that we must be all of one opinion: which is the thing that we find to be impossible?

A. I have read a book of bishop *Stillingfleet's*, called *The Unreasonableness of Separation*; which shews (i) that the original words in those places do signify no other than what we say in English, *Unanimous*. And men may be unanimous in the joint-worship of God, though they be not of the same mind in all disputable things. And he also plainly shews there, that that command of *St. Paul, Phil. iii. 15, 16.* is to be applied so, namely, that if we differ about the lawfulness or unlawfulness of some particular practices, it is to be hoped that God will in time bring us to a right and uniform understanding of them: but that in

(i) *Hist. Part II. 17, 18, 19.*

the mean time we should, in the things *whereunto we have attained*, or wherein we have agreed, worship God with a joint rule of worship. But this is more fully and plainly commanded by *St. Paul* in that other place, *Rom.* chap. xiv. and xv. to *verse* 8. where giving rules to those that differed in opinions, he orders them not to judge or despise one another for them; but to *receive one another*; meaning to christian communion and brotherhood, as the scope of the place shews.

P. That place is indeed full to this purpose. And the command he gives with such earnestness, *Rom.* xvi. 17. to *avoid those that cause divisions*, is a plain proof that we ought not only to beware that we do not ourselves make any division, but also to avoid those that do. But some say baptism is a fundamental; and therefore that they that differ about it cannot be of one communion.

A. That baptism is a fundamental, I am inclined to be of their opinion: It is so plainly commanded in scripture, and so much stress laid on it; which makes me amazed at the *Quakers*, and some of the *Socinians*, that call themselves christians, while they reject it. But the parties we speak of do both of them own baptism: They differ only about the age or manner of receiving it.

P. Well. Upon the whole matter, I am sensible what thanks I owe to God for restraining me from the error of antipædobaptism, which would in my case have been attended with the

sin of schism; which is, I see, ten times worse than the error itself.

A. I shall be obliged to you, if you will let me know the grounds upon which you overcame the inclination to that which you call *an error*, but I think is the *truth*: For you say you were once inclined to it. Were it not that you seem a serious man, I should be afraid that you overcame it as people use to overcome any good motion of conscience, namely, by stifling the conviction you had.

P. Not so: but I had certainly yielded myself up to it, if I had not consulted some of more understanding than myself, and particularly Mr. B. the minister of the parish I live in. And I would crave leave to ask you, whether you have taken the same course; that is, whether you did propose to him that has the cure of your soul, or some other minister, your doubts about your baptism received in infancy, before you came to this resolution of renouncing it?

A. I confess I have not.

P. How then can you acquit this course of yours from being rash and precipitate, in a matter of so great moment? Those men, who having doubts concerning any practice, or any doctrine received in the church, do use all means that are in their power for clearing of the truth: if they be yet at last mistaken in judging; and the error do, after their best endeavours for information, appear to them to be the truth; will, as we have reason to hope,

hope, obtain an easy pardon of God for their mistake. But it seems plainly to be a sin of presumption in any of us to alter, on our own heads, a practice so universally received in Christ's church, without so much as consulting those that are *over us in the Lord*, to see whether they can give any satisfaction to our objections. You would not do so with a title of land conveyed to you in your infancy: if you thought you had discovered any flaw in your old title, you would consult a lawyer before you threw it up to seek for a new one. If I did not otherwise perceive you to be a conscientious man, and conversant in the scriptures, I should question whether you had learned those first christian lessons of humility and modesty, which teach us *not to be wise in our own conceits*. This duty of hearing and regarding our spiritual guides and pastors, is enjoined in texts of scripture as plain and express as those you recommended to me, *Ephes. iv. 11, 12, 13, 14.* where it is shewn to be necessary for us, in order to our preservation from being *tossed to and fro, and carried about with every wind of new doctrine*. Also *1 Thess. iv. 12, 13.* *Heb. xiii. 17.* *Malachi ii. 7.* and many other such places. I am sure it is that without which I should have been undone.

A. What I said before against divisions, may satisfy you that I am no despiser of the church or the ministers thereof. But I have read many of the books written *for* as well as those *against* infant-baptism. Most of the former are written

by ministers: and it is in their books that we expect the best of their reasons and proofs.

P. I had done the same: but I find that without the other, is not nigh so useful. A living guide at hand, to explain things that are obscure, answer any emergent objection, inforce and clear an argument where it seems deficient, &c. is a help greater than one would think. A man that can read a good physic-book, may think himself able to prescribe medicines to himself out of it: but he commonly makes mad work of it, if he goes about it. Besides that, in this case of spiritual direction, these are the men whom God has appointed to watch for our souls, as they that must give account: and he is most likely to give a blessing to his own means.

A. Did you find Mr. B. willing to discourse calmly and friendly with you? I have heard that they generally are apt to despise a man that comes with these scruples; and rather to chide, deride, and perhaps hate him; than patiently hear his reasons, and take pains to satisfy him.

P. I have heard the same. But I found by experience that there is nothing more contrary to truth than that insinuation; which seems to have been raised on purpose to obstruct the fruit of their ministry. They do on the contrary own that this is one of their proper businesses, and that one of the greatest discouragements they meet with, is to find that people have so little regard for their advice and assistance,

ance, as not to fend for them when they are sick, consult them when they are in any doubt, &c. When I had, in discourse with any Antipædobaptists, met with any new argument or objection that did puzzle me, and came to him with it; he did not only patiently give me the hearing, but also shewed an unwillingness to part with me, until he had given full satisfaction to my mind: or, if the case required, he would shew me some book to read at my leisure, where that matter was more fully cleared. In a word, as I have occasion to love him better, so I am satisfied that he loves me better than he did before I gave him that trouble.

A. I may then perhaps take your advice, and discourse with our minister, or some other, before I fully resolve. But in the mean time, I desire you to let me know what were the chief reasons by which Mr. B. satisfied you.

P. It was the work of several conferences, reading of books and places of scripture, to which he referred me. And you cannot think that the substance of all that can be given in this half hour, without great disadvantage to the force of the argument.

A. I shall make allowance for that. Only tell me the chief heads of matters. I will consider, confer, and read books about them at my leisure.

P. He first advised me (seeing I had already read and thought much of that matter) that I would let him know which of the reasons and objections

objections brought by the Antipœdobaptists I could answer myself. For they bring many arguments, some of more weight, some of less, and some of none at all.

A. This was a good method, both to shorten the dispute, and make it more distinct and clear.

P. I told him; That

First, I did already understand that in the text of St. *Matt.* xxviii. 19. (which is the chief account of Christ's commission to baptize the nations) *Go ye, therefore, and teach all nations, baptizing them.* The word which is translated, *teach*, does not properly signify (k) *teach*, but *make disciples*; or *enter disciples*: or, (to express it in one word, as our Saviour does) *disciple all the nations*, or *profelyte to me all the nations, baptizing them.*

A. Well; That is granted by all the understanding men of our opinion.

P. *Secondly*, That whereas in the text of St. *John* iii. 5. *Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God*; some Antipœdobaptists do catch hold of the word *man* (l) there, and say, it must be a man grown, and not a child; I understood that to be a mistake, proceeding from ignorance of the original word: and that our Saviour's own word is such as signifies, *any one*, or *any person*, man, woman, or child.

A. But was not this to yield the whole matter at once? for if no person, man, woman,

(k) *Hist.* Part II. Chap. x. § 3. p. 377.
Part II. Chap. vi. § 1.

(l) *Ibid.*

or child, can in God's ordinary way enter the kingdom of God without baptism; is not this a proof that children, as well as grown men, must be baptized?

P. I do think so now; that this text is enough to carry the whole dispute before it.

But I thought then that though the words be general, yet they must interpret them with a limitation to such subjects as are capable of the thing spoken of: and I could not then conceive that a child, though he might be born of water, could be said to be born of the spirit. And besides; I questioned whether by that phrase [*born of water and of the spirit*] was meant baptism at all: or whether it were only an allegorical phrase, denoting by the word *water*, only the internal cleansing or sanctification of the heart (*m*). But these things he cleared to me afterward.

Another thing which I owned of myself, was, That I was satisfied that a child is not incapable of being entered into a covenant with God. For this was the express order of God himself; *Deut. xxix. 10, 11, 12. You stand this day all of you before the Lord: your captains, &c. your little ones, &c. that thou shouldest enter into covenant with the Lord thy God, and into his oath.* And that they might and did, receive in their infancy an outward sacrament, namely, the sacrament of circumcision, as a seal of this covenant, is also plain and confessed. So that I myself was able to

(*m*) *Hist. Part II, Chap. x. § 3. page 380.*

see the weakness of all those arguments in the books of the Antipœdobaptists, which represent an infant's being entered into any covenant at all with God, as an absurd or ridiculous thing; and that I accounted all such their sayings as make a mock at this, (because the child has no sense) to be very profane; as casting a reproach on the wisdom and former conduct of God himself, in appointing circumcision to children eight days old. Moreover, whereas, some of them say, That this covenant which the little ones were entered into, and which was sealed to them by circumcision, was only a carnal covenant, to give them the land of *Canaan*, and to engage them in some carnal ordinances, and contained no spiritual privilege or engagement in it; I could see myself the falshood of that pretence. For in *Gen. xvii.* where circumcision to the infants is instituted, the style of the covenant is; *Walk before me and be thou perfect.* And on God's part, not only to give them the land of *Canaan*, but thus; *To be a God to thee, and to thy seed after thee,* ver. 7. And so likewise in the aforesaid place of *Deut. xxix.* (where the little ones are entered) *That he may be a God unto thee.* And in *Chap. xxx.* (which is one continued recital of the terms of the covenant then entered) *And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, &c.* v. 6. And on the man's part, v. 16, *To love the Lord, to walk in his ways, and to keep his command-*
ments,

ments, &c.—These surely are spiritual things, and what our Saviour calls the first and great commandment.

And as for the covenant of the ten commandments in *Horeb*, I perceived that it was made with the infants as well as others. For forty years after (when all (*n*) that were twenty years old at the giving the law were dead in the wilderness) *Moses* says, *Deut. v. 2, 3, The Lord made a covenant with us in Horeb. Even with us, who are all of us alive here this day.* Most of these were infants and little children at that time. So that I counted it plain, that infants may be entered into a covenant with God, to do some spiritual duties hereafter, of which they at present can have no knowledge or sense; and to receive some spiritual privileges.

A. Whether you call this covenant a carnal or a spiritual covenant; the right to it was conveyed down in a carnal way, from father to son, by a fleshly generation; and was a particular privilege of the offspring of *Abraham's* body.

P. The covenant had this property, that whosoever was in it, had a right to bring all his children to be entered into it in their infancy. But this was not limited or confined to the offspring of *Abraham's* body; for the words are (*o*) *He that is born in the house, or bought with money of any stranger, which is not*

(*n*) *Numb. xvi. 32. 33. it. xxvi. 64, 65. xvii. 12, 13.*

(*o*) *Gen.*

of thy seed, &c. must be circumcised. And so a profelyte was to *circumcise all his males* (p), and then he was to be *as one born in the land.* So that the covenant extended then (as it does now) to all of any nation that would come into it; and they were to bring into it all the infant children, not only of their own body, but all that they had the legal custody or possession of.

A. But here is a question hotly disputed, Whether the circumcision given to these infants, were to them *a seal of the righteousness of faith*? That it was so to *Abraham* himself, is expressly said by St. Paul, *Romans* iv. 11. even of that faith, by which he is the *Father of all them that believe* under the gospel. But the Antipœdobaptists do deny that it was so to the infants: because they were not capable of having any faith at the time of their circumcision, as *Abraham* had.

P. This dispute seems to me only a contention about words. For as the Pœdobaptists will not pretend that it was to the infants a seal of any actual faith then at that present wrought in their hearts: so the other cannot deny that it was to the infants the seal of a covenant then entered, by which covenant they were engaged to believe in the true God when they came to years of discretion. For I quoted before the very words of the covenant engaging them to *love the Lord, to walk in his ways, &c.* And that supposes *faith* in him.

(p) *Exod.* xii. 48, 49.

And

And you may observe, that St. *Paul*, in *Rom. x: 6, 7, 8*, when he is going to quote some passages out of that very recital of the covenant in *Deut. xxx.* (into which the little ones were entered, *Deut. xxix.*) premises to the quotation these words; *But the righteousness which is of faith speaketh on this wise:* and then having recited those passages, he adds, *this is the word of faith, which we preach.*

A. But do you think that the covenant made to *Abraham*, into which the little ones were admitted, did contain any engagement on God's part, to give an *eternal life* after this; which is the chief thing in the gospel-covenant?

P. Not only I do think so; but all Christians, except the *Socinians*. And it is plain by our Saviour's words. For he, at *Matt. xxii. 31.* proves to the Sadducees the resurrection of *Abraham* to eternal life from these words; *I am the God of Abraham.* And those very words had been part of the covenant sealed by circumcision. These Sadducees were the only men in the Jewish church that denied the resurrection: and our Saviour here tells them, they *err, not knowing the scriptures.* But all the orthodox Jews believed and expected it, as we perceive by St. *Paul's* appeal to them themselves, *Acts xxiv. 15.* And it was from this covenant (which was sealed by circumcision) that they expected it.

A. It is, you know, disputed between the two parties, whether *Abraham's* covenant was the same with ours: the Antipædobaptists,
many

many of them say, No: for ours is called, *Heb. viii. 6. A better covenant, established upon better promises.*

P. I know it is so disputed. But that in which they are agreed, and which is plain, is enough for our purpose, namely, that in both administrations, faith in God, and obedience to him, is required, and a faith also in the Messiah; the Jews believing him as to come; we, as already come: and that in both there are delivered promises, both for this life, and for that which is to come. On which account St. Paul, Gal. iii. 8. calls the former by the name of *the Gospel preached before to Abraham*: and at ver. 17. *the covenant confirmed before of God in Christ*. And that in both of them there is granted the direction and assistance of the same spirit.

They are also agreed on the other side, that now since the actual coming of Christ, there are more clear revelations of the future glory, greater and stronger motives to faith and obedience, (which, if we neglect or despise, we shall be subject to greater condemnation) a fuller and more particular knowledge of the nature and Offices of Christ, and of his work of redemption wrought for us, &c. On which account ours may be called, in some sense, a *new* or a *better* covenant: though the substance of the things declared, enacted, and revealed, be the same.

But the only thing that concerns our present purpose, is this; that an infant then was entered

tered into a covenant containing in it an engagement to such spiritual things, as he could no more understand, than an infant now can understand the things covenanted at baptism.

So far therefore I told Mr. B. I could go of myself, in answering the doubts and objections against Infant Baptism; that I could see plainly that an infant is not incapable of being entered into a covenant with God, obliging him to do and to believe some things hereafter, (if he live) of which at present he can have no sense; and that upon such his entrance he may be made immediately an heir of eternal life by covenant, which will hold good so long till he by actual sin does break the said covenant. And that I conceived this transaction, that was then done by God's command in spiritual things, to bear some resemblance to what we see every day done in temporal affairs; namely, a deed of land with covenants is sealed to an infant, and the guardian, in the infant's name, seals the counterpart: there is no difficulty in understanding that the infant, when he grows up, must (if he will hold that land) perform the covenants mentioned in the deed: and that if he will not, he loses all right to that inheritance; but in the mean time the deed is not insignificant, because the infant does not understand it.

A. You granted that an infant is not incapable of all this; but that such a thing is possible to be done, if God please: and that some such thing was done by his order in the case

case of circumcision. But this does not prove, That (now, since circumcision is abolished) we must set up any such practice in spiritual things without an order from him.

P. No. So I thought then that this does not follow. Neither do I think now that it follows merely from thence; that because an infant is *capable* of such a token of a covenant as baptism is, therefore it must be given to him. But this takes off the force of all those arguments of the Antipædobaptists, which they raise from the *incapacity* of an infant. One half of what they say is, not only that God has not ordered infants to be baptized; but also that it would have been an absurd or foolish thing to order it. And they do not mind, that all the jeers they cast upon *baby-baptism*, (as they call it) taken from the incapacity of an infant for such an holy ordinance, do reflect upon the wisdom of God, who appointed circumcision, which by the same rule, they may call *baby-circumcision*.

Mr. B. also shewed me afterwards grounds from scripture that do much confirm the consequence from the use of circumcision to that of baptism. But I am telling you as yet, only how far I could argue or answer their arguments myself.

A. Thus far you could go: and I do not see but you might go so far upon good ground. What were the remaining difficulties at which you stuck?

P.

P. Nothing but that which you mentioned just now. That though there is no reason but Christ might have ordered baptism to infants proportionably to the use of circumcision; yet that I could not find that he had done so. And therefore I questioned whether it were his meaning that infants should be entered (at least by any visible token) now, (though I saw plainly they were formerly) because neither he nor his apostles have expressed any such thing, (as it was plainly expressed before) nor have given us any example of it in the New Testament.

A. Well. That is the chief of all. And that was a thing in which I am sure Mr. B. could not satisfy you. Pray, what did he say to that?

P. He said that our Saviour's command to *disciple the nations, baptizing them*, being given in very short and general words, expressing only the term *nations*, and not descending to express particularly the sorts of persons that make up the nation; it was necessary, in order to our judging whether he meant infants and all, or only the adult men of the nations, to mind (q) what was then and before that time usually done in the Jewish church in receiving any proselyte of the nations that came over from his heathenism to the true religion, and desired that he and his children might be admitted into covenant with the true God.

(q) *Hist. Introduct.* § 1, 2.

And that it was useful also to know how the primitive christians (who lived so nigh the times of the apostles, as that they might easily know what the Apostles ordered with respect to infants) did practise this command.

And as to the first of these things: he made me understand (what I knew not before) that such a profelyte of the nations was wont to be baptized, and his children likewise (r).

A. This is news. He was wont to be circumcised, he and all his males, we know. But baptized: how does he prove that?

P. From a great many passages in the books of the Jewish writers, who, in setting down the customs of their nation, do mention the baptizing of such a profelyte and his children, male and female, as ordinarily as they do the circumcising of the male ones.

A. Did he shew you these passages in the books themselves? I wish I could be satisfied whether there be any truth in this matter of fact.

P. The books themselves are written in the *Hebrew* or *Chaldee* language: But there are several *English* and *Latin* writers of unquestionable credit, who do quote the places: such as Dr. *Hammond*, Dr. *Lightfoot*, Mr. *Selden*, *Ainsworth*, &c. Of these he shewed and lent me some, and directed me to others. They do produce the words of the Jewish writers; name the book and page, and give the translation. He lent me also a book called *The*

(r) *Hist.* Introduct. § 2, 3.

History

History of Infant Baptism, where (as in the book itself, are given the passages of the eldest christians concerning the baptizing infants, so) in the Introduction, the chief of those places concerning the Jewish Baptism are collected; and references given to the books before named, and a great many others, for any one that will, to find more of the same. I spent two or three weeks in getting and reading these books about the Jewish Baptism of proselytes and their children, and at last was fully satisfied, that they had such a custom: And I understand by a late book of *Leo Modena* (s), and by some other accounts, that they have the same custom still, if any proselyte comes over to them. And I found that though there was a dispute (t) between Dr. *Hammond* on one side, and Mr. *Selden* and Mr. *Tombs* (who was the most learned of the Antipædobaptists) on the other side, concerning the children of natural Jews; yet they all agree, that the infant children of Proselytes were baptized; and that it was a common phrase with them to call such infants *Proselytes*, as well as their parents. For they have such sayings as these:

If (u) with a Proselyte, his sons and his daughters be made Proselytes; that which is done by their father, redounds to their good.
And again,

(s) *Hist. of the Jews*, Part V. Ch. ii.
Introduct. § 3.

(t) *Hist.*
(u) *Gemera Bab. Chetubeth*. Ch. i.

A (x) Profelyte that is under age, is baptized upon the knowledge [or profession] of the house of judgmen, [that is, the synagogue or church of the place] and they become to him a father. And again,

An Israelite that takes a little beathen child, or finds an beathen infant, and baptizes him for a Profelyte; behold he is a Profelyte. Maimon. Helach. Aibdim. c. viii. For it seems that it was their custom with infant children whom they either took in war, or found exposed in the highways by their heathen parents. Of which you may see more in the aforesaid Books.

A. If I were sure of this it would go a great way with me. For such a custom would direct one to another sense of our Saviour's word, *disciple* or *make disciples*, than I should otherwise have thought of. For putting the case that it was then customary to baptize such infants, and call them *Profelytes*, and they were usually said to be *made Profelytes* (which seems much the same word as *disciples*) our Saviour's command in these Words; *Go disciple, or make disciples* all the nations, baptizing them; would seem to me to include the infants as well as others. For a man is to take words in that sense, in which they were current at the place and time in which they were spoken. So that it would in that case, seem to me necessary that our Saviour, if he meant

(x) Maimon. *If. Bia.* Ch. xiii. § 7.

they should, in baptizing the nations, not baptize infants, as had been usually done, should have said so.

P. You draw naturally the same consequence that Mr. B. urged to me. For when I had read the aforesaid books, and owned myself satisfied that there was such a custom, he said to me; "suppose an Antipædobaptist congregation should send one of their teachers to some heathen island, with a commission in those words; *Go, disciple that nation, and baptize them*; He indeed would not think himself commanded to baptize the infants, because that was not the custom of the church that sent him. But supposing a minister be sent by the church of *England* with a commission in the very same words; *Go, disciple that nation, and baptize them*; would not he think himself commanded to baptize the infants of such as were converted and baptized?" I granted he would: because that was the known custom and meaning of the church that sent him. So, says he, when the apostles were sent with a commission given in the said words; what could they think other, but that they must do as had been usually done in the church where they and their master had always lived?

He asked me also this question; suppose our Saviour had bid the apostles, *Go, disciple all the nations, and* [instead of baptizing had said] *circumcise them*; must they not have

circumcised the infants of the nations as well as the grown men, though there had been no express mention of infants in the commission? I granted it. "Then," said he, "what is the reason that in case circumcision had been appointed to the Gentile nations, it must of course have been given to infants?" I said, because the apostles knew of themselves, that circumcision was usually given to infants. He desired me to draw the same consequence from what the apostles must know of baptism usually given to infants.

A. I should be almost of his mind, if the matter of fact were certain. But of what credit are those Jewish books that mention this custom?

P. They are such as the Jews own for the most authentic they have, except the Bible. And not only the books of particular men, but their *Misna* and *Talmud* (which are to them much the same as the book of Canons, or the Rubrick are with our church) are full of these orders about receiving and baptizing Profelytes, the Men and their Children. Now, how fallible soever the Jews were in judging what is fit to be done; yet they cannot fail of being sufficient witnesses of the matter of fact, and able to tell what was actually done among themselves.

A. From what authorities in *Moses'* law did the Jews infer this necessity of a Profelyte's baptism?

P. They

P. They reckoned that the whole body of their nation, men, women, and infants, was baptized unto *Moses* (not only *in the cloud and in the sea*, as *St. Paul* says they were, *1 Cor. x. 1, 2.* For the cloud and sea covered men and children all alike, but also) just before the giving of the law, in *Exod. xix.* where *Moses* is ordered thus, ver. 10. *Sanctify the people to-day and to-morrow, &c.* They hold, that the way by which *Moses* sanctified them on these two days, was by washing them (for they prove from many places of their law, that by *sanctifying*, is often meant *washing*; especially where any man is said to sanctify other men.) And since it was commanded in *Numb. xv. 16.* *One law and one manner shall be for you and for the stranger, [or Profelyte] &c.* they conclude, that as their own nation, men, women, and children, were entered into covenant by the sanctification of washing or baptism, so ought a Profelyte; and if he will have his children entered, so ought they.

A. I see it necessary to know the sense in which the words of any law were used at the time when that law was given. But does it not seem strange that we should have need to recur to the Jewish *Talmud* for settling a point in our religion?

P. You express that question improperly. The point of profelyting (or making disciples) the nations, is settled by Christ. But since he was a Jew by nation, and spoke the phrases of that language; what hinders but that we

may learn from Jewish books what that phrase of *profelyting*, or *making disciples*, did then usually signify in that language? One of the main articles of our faith, is, that Christ was *crucified*: and since crucifying was a sort of death not ordinarily used by the Jews, but by the Romans, (for it was a common way by which the Roman slaves, guilty of any notorious crime, were executed) we understand by Roman writers what sort of death it was; the cruelty of it, the form of the gibbet or cross to which they were nailed, &c. more particularly than we do by the words of scripture. And yet nobody is so silly as to say, we ground the belief of that article upon the Roman histories. It is only the use and proper signification of the word that we learn from them.

A. If this was the meaning of the word, *discipling*; and this was the custom to make the infant children of Profelytes *disciples*, (as well as the parents) and call them so, and baptize them; the rules and conditions of this dispute are turned upon the Antipœdobaptists. For whereas they used to say; “ Since baptism was a new ordinance instituted by
 “ *Christ*; his saying nothing of infants, is a
 “ sign he meant not to include them. It will
 “ be rather said, on the contrary, since it was
 “ no new ordinance, but a thing that had
 “ been usually given to infants; his not except-
 “ ing of infants, is a sign he meant not to ex-
 “ clude them.” So that the proof will be on
 them

them to shew that infants are forbidden to be baptized.

P. You say no more than Dr. *Lightfoot* (a man of the greatest skill in the Hebrew customs and language) says on this (z) argument. "If baptism and the baptizing of infants had been a new thing, and unheard of until *John Baptist* came, as circumcision was, until God appointed it to *Abraham*; there would have been, no doubt, as express command for baptizing infants, as there was for circumcising them. But when the baptizing of infants was a thing commonly known and used, as appears by incontestible evidence from their writers; there needed not express assertions that such and such persons were to be the objects of baptism, &c."

And in another book (a) having shewn at large that this was the custom, he concludes, "That since it was ordinary in all ages before, to have infants baptized, if *Christ* would have had that custom abolished, he would have expressly forbidden it. So that his and the scriptures silence in this matter, does confirm and establish infant-baptism for ever (b)."

And there is a quotation which Mr. B. shewed me from a christian writer of the eldest times, which farther confirms this notion and meaning of the Word *discipling*, to have been

(z) *Harmony* on *John* i. 25.

(a) *Hor. Heb.* on *Matt.* iii. (b) *Hist. Introduct.* § 5.

then in common use. It is from *Justin Martyr's* apology for the christian religion to the emperor *Antoninus Pius*. This *Justin* was himself a Jew, (I mean a Samaritan Jew) born in the apostles times, and converted to christianity about thirty years after; and he speaking there of the continent life led by the christians, says, "Several persons among us sixty or seventy years old, of both sexes, that were *discipled to Christ* in their childhood, do continue virgins." He uses the very same word that is in the text of *St. Matthew*; *Go, disciple the nations, baptizing them*. And this, he says, was done to them in their childhood.

A. I shall judge better of this matter, when I read the books you mention.

P. Our Saviour also, *Matt. x. 42.* speaks of a cup of cold water given to one of those little-ones in the name of a *disciple*. But there is one thing more, you will observe if you read the said books, namely, that the Jews did commonly call the baptism of such a Profelyte, his (c) *Regeneration*, [or being *born again*] and so do all the christians of those eldest times call the christian baptism by that name (d), and the said *Justin Martyr* for one. This puts it beyond all doubt, that our Saviour by those words, *John iii. 3, 5. Except any one be born again, born of water, &c.* does mean baptism; for that was the common phrase for it at that time.

(c) *Hist. Introd. § 6.* (d) *Hist. Part I. Ch. xi. § 3, Ch. iii. § 2. Part II. ch. vi. § 1.*

A. This

A. This takes off one of the objections which you said you had against applying that text to the proof of Infant-Baptism. But what say you to the other, *born of water and of the spirit*? How can a baptized infant be said to be born of the spirit?

P. There are some operations of the holy spirit, as working actual faith, repentance, &c. in the heart, of which an infant indeed is not capable. But when God does apply the pardon of original guilt, does transfer a person out of the state of nature into the state of grace and of the christian covenant, does unite him as a member into the mystical body of Christ, accept him for his child, &c. these things, and these promises, are spoken of in scripture as done, sealed, and applied to the person *by the spirit*. Now of these latter an infant is capable. And *John* the Baptist is said to be filled with the Holy Ghost even from his mother's womb.

And a person that is capable of some of the great ends of baptism wrought by the spirit, may be baptized for them; though he be not as yet capable of all the several ends for which baptism is designed. For our Saviour, who was not capable of remission of sins, regeneration, &c. was baptised for the other ends that baptism is designed for.

Mr. B. shewed me where the chief of the Antipædobaptists, (*e*) *Toms, Danvers, &c.*

(*e*) *Hist.* Part. II. Ch. vi. § 1.

do own this application of *Christ's spirit* to infants, and God's putting them into Christ, uniting them to him by his holy spirit; and the ancients do speak at the same rate (*f*).

A. Then it is in this sense, I suppose, that the church of *England* gives thanks to God, "That it has pleased him to regenerate the baptized infant *with the holy spirit*; to receive him for his own child by adoption, and to incorporate him into his holy church."

P. Yes, doubtless.

A. But will not this text so cleared from the objections, and understood thus [that except any person, man, woman, or child, be baptized, they cannot enter into the kingdom of God] prove too much, in your sense, in respect of such infants as by some unavoidable accident do miss of baptism?

P. Not more than it does now in your sense, being understood of all grown persons; many of whom do, after they have resolved to receive baptism, miss of it by sudden death, &c. All such texts of scripture are to be understood with an allowance, namely, that such or such an ordinance is appointed by God as the *ordinary* (*g*) means, or *ordinary* condition of salvation: Not that we are to bind God to the means that he has bound us to. As in the case of *circumcision* omitted, though the rule was as peremptory as this; *That soul shall be cut off*:

(*f*) Ibid. Part I. Ch. xv. § 5, and 9,

(*g*) *Hist.* Part II. Ch. vi. § 7, 8.

Yet where his providence made it impracticable, he did not execute the penalty; and yet in ordinary cases the rule stood firm.

A. I think the Antipædobaptists generally have in this respect the most charitable opinion of any. They, most of them (all of them, except such as pry into the decrees of election and reprobation) are very positive that all children dying in infancy, baptized or not, born of parents godly or ungodly, christians, turks, or heathens, do go to heaven.

P. This were to good purpose, if the kingdom of heaven were at their disposing.

But if we have no promise of God, it is not a promise of man that will keep us from despair. I remember a saying of St. *Austin* (*b*) against the *Pelagians*, (who denied any original sin in infants; and said, if infants died unbaptized, they might be saved; that is, be in some good place hereafter, though not in the kingdom of heaven) "Let us not of our own heads promise any eternal salvation to infants without the baptism of Christ, which the holy scripture, that is to be preferred to all human wit, does not promise."

A. What made these *Pelagians* say, they should not go to heaven, and yet be in some other good place?

P. They said they should be in some good place, as having no sin. But they did not dare say they should go to heaven, except they were baptized: because our Saviour had

(*b*) Ibid. Part I. ch. vi. § 5.

given that rule last mentioned, *except any one be born of water, &c.*

A. Then they judged that that text does include infants and all.

P. No christian at that time made any doubt of that (i). Suppose you have a child that is like to die, and some advise you to pray for its soul, and others dissuade, saying, all children are saved, whether you pray for them or not: Which would you count the most charitable of these?

A. I should take the counsel of those that advise me to pray.

P. Do the same in respect of those that advise you to baptize it. For you see that in both these texts, that of *Matt. xxviii. 19.* and this of *John iii. 5.* our Saviour's words are general and universal; *All nations; every person:* And that the reasons which the Antipædobaptists bring why infants should not be meant as well as others, do fail of proof. Therefore it is good to be sure: and take the advice of the judicious Mr. *Hooker* (k); "If Christ himself, who
"giveth salvation, do require baptism; it is
"not for us that look for salvation, to sound
"and examine him, whether unbaptized men
"may be saved," [by men, he means any persons of human nature; for he is there speaking of infant baptism] "but seriously to do
"the thing that is required; and religiously

(i) *Hist.* Part I. Chap. vi. § 4.

(k) *Ibid.* Part II, Ch. vi, § 1.

“ to fear the danger which may grow by the
 “ want thereof.”

A. But they say, they do not promise this of their own head. Our Saviour, speaking of little children, *Mark* x. 14. says, *Of such is the kingdom of heaven.* Therefore all children go to heaven.

P. He says, *Of such is the kingdom of heaven*: which proves that they are capable of going to heaven: and that many infants do go thither. But he adds at the same place; therefore *suffer them to come unto me and forbid* [or withhold] *them not.* And since our Saviour is now present with us only in his ordinances and sacraments, what way have we to bring our children to him, as he orders, but by baptism to offer and dedicate them to him? And here I would ask you one question: they say that all children, heathens' children and all, go to heaven. Do they judge that heaven is their natural portion, as being human creatures, and because they are born of human race? or that they have it by the merits and purchase of Christ and his death?

A. O! By Christ. They do not offer to say that the kingdom of heaven is given to any human creature, but only for the sake of Christ's merits.

P. Now does it not seem to you strange, that the children of heathen men, of such men as are *without Christ*, (as St. Paul says, *Eph.* ii. 12.) *and strangers from the covenant of promise, having no hope, and without God in the world;*

world; should have an equal interest in Christ with the children of christians, who do offer and dedicate both themselves and their children to Christ? And that there should be no more promise to a good christian for his children, than there is to the children of Pagans? St. Paul, having told the *Ephesians* that they had been such *strangers from the covenant*, &c. says in the next words; *But now in Christ Jesus, you who were some time afar off, are made nigh by the blood of Christ*. But it seems they had been nigh once before, namely, in their infancy. Pray tell me: Do they count such infants members of Christ, united to him, parts of his body the church, redeemed by him, included in his covenant and purchase?

A. They do not say, that such infants or any infants are members of the church. For that would prove that they must be baptized; baptism being the entrance into the church. And what they would say to your other words, *members of his body, united, redeemed, covenant, purchase*, &c. I know not, (I believe some of them would say one thing, and some another). but that they are saved by him, they say.

P. The scripture calls the church, his body (*l*); and him the Saviour (*m*) of the body: but that he should be the Saviour of any that are not of his body, is beside the scripture. And that also puts every where a great difference between being *in Christ* on one side, and

(*l*) *Eph*, i. 23.

(*m*) *Ibid*. v. 22:

of the world, or without Christ, or in the kingdom of darkness, on the other. But that one place of St. Paul, 1 Cor. vii. 14. does most expressly shew the different state of some infants from that of others; for he puts a case in which *their children would be unclean: but now, says he, they are holy.*

A. I wish we had a good comment on that text. I must frankly own to you, that I am not very well satisfied with the exposition which those of our opinion give of it; that St. Paul persuading there the man that had an unbelieving wife, not to put her away, because she, an unbeliever, is so sanctified by him a believer, that the children are *holy*, should mean no more than this; that they are not bastards. For I do not see that they would have been bastards if both the parents had continued in unbelief. Nor do I find the words ever so used, that *holy* should signify *legitimate*; or that *unclean*, when opposed to *holy*, (as it is here) should signify *bastard*. Nor does that seem to have been the doubt, or question put by these people to St. Paul; Whether the use of the marriage bed did in such case continue *lawful*, and the issue legitimate: but whether the continuing of cohabitation were *advisable*, considering the danger of being drawn to idolatry, and the abomination which the heathen husband must have of his wife's worshipping Christ, or the christian husband of his wife's worshipping of idols in the same house: and considering that St. Paul had before written to them,

not

(n) *not to accompany with fornicators, idolaters, &c.*

P. If one reads the place attentively from *verse* 12 to 16, he shall plainly perceive (what you say) that the query which they had written to St. *Paul* about this matter, was not of *lawful* or *unlawful*; but of *expedient* or *inexpedient*. For they had sent to him several queries about several matters, as appears at *ver.* 1. *Now concerning the things whereof you wrote to me.*

Some of their queries had been about the *lawfulness* or *sinfulness* of some things. And to them St. *Paul* answers not by way of his *advice*, but by the *authority* of Christ; as at *ver.* 10. *I command; yet not I, but the Lord.*

But to this question, of cohabitation in case of different religions, he answers in another strain; *To these speak I, not the Lord.* And his advice is not absolute neither: for he advises the continuance of dwelling together only in case the unbelieving party be willing. *If any brother* [that is, any man that has embraced christianity] *hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away: and the woman that has a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.* Now this is what he would never have said, if the question had been of *lawful* or *sinful*: as whether the unbelieving woman would have been in the state of an *harlot* to a christian husband,

(n) 1 Cor. v. 9, 10.

or

or the children so begotten *bastards*. For the willingness of the unbelieving party to cohabit, would not in such a case have mended the matter at all. For a willing *harlot*, that is *pleased to dwell with a man*, is as bad, if not a worse harlot, than one that is over-persuaded against her will, and the children as much bastards.

And besides: How could a man that had had several legitimate children by his wife, whilst they were both heathens, fall into a doubt that those that should be born to him after he became a christian, would be bastards, merely because she would not become a christian too?

A. I am persuaded, as I said, that St. Paul means something more by *sanctified, unclean, and holy*. But what he means I cannot tell. For the interpretation given by the Pœdobaptists of *holy*, that is, *federally holy*, or *in covenant with God*, is far-fetcht too. It makes St. Paul prove a thing that was obscure by a thing that is more obscure. *I would not have you part. The unbelieving wife is sanctified by the believing husband, so that the children which she shall bear to him shall be in covenant.* In what covenant do they mean, in a state of salvation?

P. Some explain it so: in the covenant of grace. But some others that will not allow that a child who after proves wicked, (ever was in a state of salvation) do, by *covenant holiness*, mean only a right to church privileges: every one that is a member of the visible church,

church, has a right to church-privileges, and so is *holy* in that respect; though every such member is not in a state of salvation. And from the child's having that *covenant holiness*, they conclude its right to the seal of the covenant.

You cannot deny that this sense of the word *holy*, is much more agreeable to the general use of that word in scripture, than the other. *Holy*, that is, *belonging to God, accepted of God, set apart to God*. And *unclean*, that is, *out of covenant with God*, is a very common use of the word. *Acts* x. 28. *Rom.* xi. 16.

A. Pray, how did Mr. B. expound this text to you?

P. He confessed there had been various interpretations of it. But that which seemed to him more natural, plain and agreeable to the scope of St. Paul there, than any of these new ones, is that which, he said, was most current among the ancient christians. And I also do think it so, since I have considered and compared it with the text: but I confess at first it seemed very new to me, because the sense in which we have been used, in these later times, to take words, does prejudice us against any other, though many times that other do upon search appear to be the ancient sense of them.

A. What was his interpretation, which you say is the ancient one?

P. First he observed to me, that the word which is there translated [*is sanctified*] is in the original [*has been sanctified* (o).

(o) *Hist.* Part I. Chap. xi. § 11.

A. I have seen many on both sides recite it so. But then how came our translators to alter the sense?

P. The properties of languages are, it seems, such, that that is sometimes necessary, when the sense requires it: and they thought, it seems, that it required it here. But so it is in the original: *An unbelieving husband has been sanctified by his wife: and an unbelieving wife has been sanctified by her husband, &c.* And by this the ancients understand [*has been converted, or persuaded to receive the christian faith and baptism*] or, as St. Paul expresses it in the verse next but one, *has been saved by her.* So in 1 Cor. i. 1, 2. *To those that at Corinth are sanctified* [or, (as it is there also in the original) *have been sanctified*] *called to be saints*, that is, to all that have embraced christianity there: or have been baptized: for the word *sanctified*, is by all old christian writers frequently used for *baptized*.

A. Well. Suppose it be so: *The unbelieving party has oftentimes been converted by the believing party.* This indeed agrees well with St. Paul's scope: for he is there persuading them to stay with their unbelieving partners on account of this hope, and it is the same encouragement that he uses verse 16. *What knowest thou, O wife, whether thou shalt save thy husband? &c.* But still I do not see how this gives much light to what follows; *Else were your children unclean; but now are they holy.*

P. You must note that the word here translated

lated [*holy*] is in St. *Paul's* epistles, (when it is applied to persons) far oftner translated *saints*; however they happened here to translate it *holy*. And that word, *saints*, was in the same use then, as the word *christians* is with us. As in the Creed, the *communion of saints*, is nothing else but the communion of *christians*. And St. *Paul's* direction of his epistles, *To all the saints* at such a place; is as much as to say, *To all the christians* there. And the word that he uses here which we read *holy*, is the very same as that in the Creed, and in the directions aforesaid of St. *Paul's* epistles, is translated *saints*.

A. Now I begin to understand your meaning. "The unbelieving party is generally prevailed on by the believing party. Were it not so, the children of such matches would be brought up to heathenism: but now we see they are generally made christians, or saints." This is what you understand St. *Paul* to say.

P. You take it right. He would have them stay with their partners that did not yet believe: and persuades them thus: It frequently has been observed, that an unbelieving husband has been sanctified, or brought to the faith, and so to baptism, by his wife: and likewise an unbelieving wife by her husband. Were it not so, that the faith of the one did generally prevail against the infidelity of the other, the children of such of you as are so matched would
" be

“ be generally kept unbaptized, and so be un-
 “ clean. But now we see, by the grace of
 “ God, a contrary effect: for they are gene-
 “ rally baptized, and so become holy saints, or
 “ sanctified (p).” It is much the same advice
 that St. *Peter* gives to women that had unbeliev-
 ing husbands, 1 *Pet.* iii. 1. *That if any obey not*
the word, they may be won by the conversation of the
wife, &c.

A. Do they think that St. *Paul* means, *such*
children as we now see generally baptized?

P. Yes. The term *saints* is not given in the
 New Testament but to baptized persons. They
 called no other by the names of *saints* or *bre-*
thren.

A. This fits your purpose indeed. This was
 all you wanted; that there should be in scrip-
 ture mention of any infant baptized. I am apt
 to doubt that this interpretation has been in-
 vented to serve a turn by some Pædobaptist
 that was puzzled with that objection of the
 Antipædobaptists, that there is no example of
 it in scripture: not that it has come naturally
 into the mind of any reader, but on that occa-
 sion.

P. I can, as it happens, cure your doubt:
 For there are upon record, several (q) com-
 mentaries of ancient christian writers upon this
 text, who do expound it much to this purpose.
 And I have noted down the words of two of
 them that lived 1300 years ago, and had never

(p) *Hist.* Part I. Chap. xi. § 11. Part II. Chap. x. § 3.
 p. 378. (q) *Hist.* Part I. Ch. xix. § 19.

heard of any Antipœdobaptist, who do explain it just in the sense that I mentioned. I will, if you please, shew you in their own words.

A. How did you know first that they had never heard of any Antipœdobaptist? This must have been within 300 years of the apostles time.

P. They do both of them say at other places of their books that they never did.

A. Now this looks very odd. How should men that lived at a time when no Antipœdobaptist had ever been heard of, come to say in their books that they never heard of any? What gave them occasion to speak of it then?

P. They disputed about original sin, as I told you before. The *Pelagians* said there is no such thing. St. *Austin* saith; Why then are infants baptized, if they have no sin? They answered (*r*), it was, “that they might be sanctified [or made saints] in Christ.” St. *Austin* said, he had never before met with any christian, churchman or sectary, (that owned the scriptures) nor read any christian writer, who taught any other doctrine, but that infants are to be baptized *for pardon of sin*. From whence it is my consequence, that much less had he heard or read of any that denied that they are to be baptized at all.

Pelagius was reproached by some people, that by denying original sin in infants, he did deny any necessity of baptism to them. He answered in a rage; That (*s*) the thing which they accuse him of saying, was a thing “that (*r*) *Hist.* Part I. Ch. xix. § 17. (*s*) *Hist.* Part I. Ch. xix. § 30. “he

“ he never heard any man, no not any impious
 “ sectary, say. For who, *says he*, is so igno-
 “ rant of what is read in the gospel (meaning
 “ *John* iii. 5.) as to hinder infants from being
 “ baptized, and born again in Christ, and to
 “ make them miss of the kingdom of heaven?”
 For though he thought a child dying unbap-
 tized would have no punishment, as having no
 sin; yet he thought it could not come to hea-
 ven, as having no interest in Christ.

A. Did not *Tertullian* live before these men?

P. Yes. He did.

A. Then how is this sense? They never heard
 of any one that ever was against Infant-Bap-
 tism: and we know he gave his opinion against
 it (*t*).

P. You observe right. It must be con-
 cluded that they had never seen (*u*) his book of
 baptism: for he having revolted to heresy, his
 books were not much read by churchmen: and
 that observation of theirs, that there had been
 none before their time of that opinion, does
 not hold, without an exception of that one
 man. But even he, in the truest editions (*w*),
 speaks against the use of it only at such times,
 when there is no urgent necessity, by the child's
 being in danger of death.

A. Well. What is the comment on this text,
 given by those two men?

P. You shall have it in their own words.
St. Austin sets down the texts (*x*); *An unbe-*

(*t*) *Hist.* Part I. Ch. iv. § 5. (*u*) *Hist.* Part. II. Ch. x.
 § 2 to 5. (*w*) Part I. Ch. iv. § 8. Part II. Ch. ii. § 5.
 (*x*) *Hist.* Part I. Ch. xv. § 2.

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believing husband has been sanctified [so he reads it; and so it is in the original] by his believing wife: and an unbelieving wife by her believing husband: and on that gives this comment; “ I suppose it had then happened, that several
 “ wives had been brought to the faith by their
 “ believing husbands, and husbands by their
 “ believing wives. And though he does not
 “ mention their names, yet he makes use of
 “ their example to confirm his advice.” Then he sets down the rest of the text, *else were your children unclean; but now they are holy*, [or saints] and gives this comment; “ For there
 “ were then christian infants that were sancti-
 “ fied, [or made holy, or saints] some by the
 “ authority of one of their parents; some by
 “ the consent of both: which would not be,
 “ if as soon as one party believed, the marriage
 “ were dissolved; and the infidelity of the
 “ parties were not borne with, till there were
 “ an opportunity of believing.” By an infant’s being *sanctified* by the authority of its parents, can be meant nothing but its being baptized: and the word *sanctified*, is a common word with him for *baptized*.

Pelagius wrote a comment on both the epistles to the *Corinthians*. And on that text makes this comment (y); “ There were by
 “ this time examples, both of men whom their
 “ wives, and of women whom their husbands,
 “ had gained over to Christ; and of infants,
 “ concerning whom the christian desire, even

“ of one of their parents, had prevailed that
 “ they should be made christians.”

A. This is indeed as you explain it. But did not Mr. B. own to you that some of the ancients expound the text otherwise?

P. He did own that there are some (z) that make no more doubt of it than the Antipædo-baptists do. But that the most, and those the most ancient, do understand it of baptismal holiness.

A. Are there any more texts of scripture, or arguments that he produced to you?

P. Yes, several. But the time will not allow to mention any more than the heads of things to you. By referring me to many texts where circumcision is mentioned, and many where baptism is mentioned, he made it plain to me, that baptism serves to the same use and purpose now, that circumcision did to the Jewish church: to confirm the truth of the promises on God's part, and instate the partaker in the privileges of the church of God, and to denote the obligation of the party (if he lives) to faith and obedience.

That baptism is a seal of the covenant, which is for substance the same covenant that was established then: and therefore that God's command to give the seal in infancy then, does continue a command to us, and is a sufficient declaration of his will to us now, unless he had somewhere declared an alteration of his will in that regard.

(z) *Hist.* Part I. Chap. xix. § 19.

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That the seal should be given indifferently to *all nations*, and to *both sexes*, did need a particular declaration (because that was otherwise in the case of circumcision), and that is accordingly particularly declared by *St. Paul*, *Gal. iii. 28.* where speaking of baptism, he says, there is in respect of it *neither Jew nor Greek, bond nor free, male nor female*; that is, there is no difference between them: but that there should be neither young nor old, needed no declaration, because that was a ruled case before in the use (both of Jewish baptism, of which we spoke before, and) of circumcision itself. It was a known thing all along before in the covenant, as it was made with *Abraham* and renewed to *Moses*. There was need of an express prohibition, if infants, that had ever been members of the visible church and people of God, had been now to be excluded. Especially when *St. Peter*, persuading the Jews to christianity and baptism, tells them, *Acts iii. 25. Ye are the children of the covenant which God made with our fathers, &c.* Now that covenant had ever included infants: and therefore when he says again, *Acts ii. 39. Repent and be baptized, &c. for the promise is to you and your children, &c.* it follows, that they were still to have a covenant including infants: or else it would have been a covenant altered much to the worse in that respect; if the Jews, when they became Christians, were to lose the advantage of having their children admitted as church-

church-members by circumcision, and have nothing substituted for them instead thereof.

A. We grant that baptism does resemble circumcision in many uses of it, as a seal, an entrance into the church, &c. But so did many other things, the Ark of *Noah*, the Sea, the Cloud, &c. And therefore your consequence, that it is to be applied to the same persons as circumcision was, is not very plain, unless you could shew from scripture that it is appointed by Christ to be to us in the stead or place of circumcision.

P. The scripture does say that, in effect, when in *Col. ii. 11, 12.* it calls baptism *the circumcision of Christ*: or (as it would more intelligibly and more agreeably to the sense of *St. Paul*, be rendered, and is in several translations rendered) “the christian circumcision,” (a) that is, the sacrament which is appointed by Christ to us instead of circumcision.

A. Turn to that text and expound it.

P. The *Colossians* were going to make two additions to the christian religion. One was the worship of angels, taught by the philosophers; the other, circumcision, taught by the *Jews*: *St. Paul*, at ver. 8, 9, 10. shews that the first was needless; for that having Christ they were complete in him, who is the head of all angels. And at ver. 11, 12, 13. that the other was needless too: *for in Christ*, says he, *you are circumcised*, &c. *by the circumcision of Christ*, *buried with him in baptism*, &c. He cannot

(a) *Hist. Part I. Chap. ii. § 2.*

mean (*b*) that they were circumcised by that action by which Christ in his infancy was circumcised. He must mean, by that which Christ has appointed for, or instead of circumcision to a christian.

And here if St. *Paul* had meant this as applicable to the grown men only amongst them, and not to the children; might they not reasonably have objected; “ It is true, we have baptism “ instead of circumcision: But what have our “ children? nothing at all.”

You will find (*c*) all the ancient christians call baptism, “ the spiritual circumcision, the circum- “ cision done without hands, the christian circum- “ cision, our circumcision, &c.”

Do not you remember how angry some Jews that had lately received the christian faith were with St. *Paul*, Acts xxi. 21. for that they had heard that he taught all the Jews that were among the Gentiles, that they ought not to circumcise their children? How much more, think you, would they have objected to him, if he had taught them that they ought not to baptize them neither? And since we do not find that they objected that to him, we have reason to conclude that he never taught so.

A. But neither do we find, on the other side, that St. *Paul* made that apology to them, that they had baptism instead of it.

P. You do not read it there. But you do in the aforesaid place of his letter to the Colossians (who were troubled with that sort of judaizing (*b*) Ibid. - (*c*) *Hist.* Part I. § 2. Ch. vi. § 10. Ch. xiv. § 1. Christians)

Christians) that they had the Christian circumcision, *viz.* baptism.

Does not he in his epistle to the Romans, ch. ii. ver. 17. tell the Gentiles that had embraced the faith, that they were now *grafted into the olive tree* from which the unbelieving Jews were cut off, and did *partake of the root and fatness of the olive tree*; that is, of all the privileges which the Jewish church had? And does he not say, *Gal. iii. 14.* that *the blessing of Abraham might come on the Gentiles*? And was not that a great part of it, to have their children admitted into the covenant, and into the privileges of the church and people of God? And this privilege of bringing in their infants, had been ever granted to such Gentiles as did embrace the Jewish religion, as was said before.

A. But as soon as *John* the Baptist came baptizing, this privilege was declared to be abrogated. For he says to the Pharisees and Sadducees that came to be baptized; *Think not to say within yourselves, We have Abraham to our father.* They must shew personal fruits of repentance, if they would be baptized, *Matt. iii. 7, 8, 9.*

P. Was this case of theirs any thing like that of infants? *These were a generation of vipers,* that had by their actual sin and hypocrisies forfeited all the covenant right which they originally had: and had great need of actual repentance. This does not prove that any infant would have been so sent back.

A. None could be sent back where none
C 3 came,

came, or were brought: and we do not read that any infants at all were brought to him.

P. It is true: there is no express mention of any: nor could it well be expected in an account that is so short in all. But if you will read the books I mentioned, of the Jewish baptism, you will find that they prove it to have been so ordinary a thing, and practised of course, for people that came to baptism to bring their children with them, that they take it for granted that those that came to *John*, did so: and that the reason it is not mentioned, is, because it was a practice so ordinarily known at that time, that there was no need to mention it; as for the same reason you may read in the Old Testament the history of five hundred years together without any mention of any one infant circumcised.

St. *Ambrose*, who lived so near those times, that he might enquire of the Jews their customs, and know much better than we, speaks of (*d*) the infants baptized by *John* the baptist: and so does St. *Austin* after him. Now since it was so ordinary to bring infants; if St. *John* had rejected them that would have been as proper to have been recorded as the history of his rejecting the Pharisees.

A. I will, God willing, read those books of baptism used by the Jews. For matters of fact are more material to direct one in the right understanding of a practice, than these arguments from the reason of the thing: which may

(*d*) *Hist.* Part I. Chap. xiii. § 1.

I see be banded to and fro eternally. Had you any other arguments from Mr. B.?

P. He bade me consider how many absurdities do follow by consequences from the Anti-pædobaptist's opinion: as, if an infant cannot be a church member, or one of the church; then Christ in his infancy was out of his own church, neither head nor part of it. He bade me imagine St. *Peter*, when he exhorted his nation to turn christians, speaking thus to them; "You and your children have been hitherto in covenant; but now if you will believe in Christ, you yourselves shall have the privileges of the covenant in a higher degree; but your children shall be in no better condition than the Pagan world; out of any church-covenant;" and so that their coming into a better condition put their children into a worse. That Christ came to dispossess infants of their covenant right. That if Christ were now on earth, and we brought an infant to him; he would receive and embrace him: and he will now receive such into his kingdom of heaven. But if we bring him to be admitted into his church, or mystical body, he will reject him for his incapacity. That he that has now his angel in heaven beholding (e) the face of God, is not worthy to have his guardian or sponsor in the church on earth. That in so many families (f) mentioned in scripture to have been baptized (such an one and all his) there were no children. That all

(e) *Matt.* xviii. 10. (f) *Acts* xvi. 15, 35. *1 Cor.* i. 16.

the christian world should be in an error, Protestants, Papists, Greek church, all the (g) national churches in the world; and they only in the right. May we not say with St. Paul, 1 Cor. xiv. 36. *What? came the word of God out from you? or came it unto you only?* Or as he says, chap. xi. 16. *If any man seem to be contentious, we have no such custom, neither the churches of God.*

A. These consequential proofs of a thing are in doctrines of morality, &c. of good use. But you know what the Antipedobaptists say; that in a sacrament of positive institution we are to expect direct orders, and are to keep close to the letter.

P. They are in this respect the most unfair arguers in the world. When we produce the positive institution, "Disciple all the nations, baptizing them," they cannot deny but in "the literal and grammatical sense, infants are part of the nations, as well as kings, &c. (who are no more particularly named than infants are;) and when we bring Christ's positive determination, *No person that is not born of water can enter*, &c. they own that infants are persons; but then they come with their proofs by consequence from other places, that we must in all reason except infants. And yet when we use the same method in answering any place that they can bring, then consequences are nothing. Can they think that God meant that

in reading his word, we should supersede all use of our own understandings?

For baptism itself indeed to be a christian sacrament, there was need of an express precept: but for the subject of it, we may argue by parity of reason, that those who formerly were admitted to it, may be now.

The resurrection is a fundamental: yet Christ proved it (*b*) by a consequence. The alteration of the day of sabbath is a matter of *positive* worship: yet we use consequences in proving it; and those more liable to exception (if we would cavil) than the baptism of infants.

But to come nearer to this very matter, the fit subjects of baptism: St. *Peter* thought that Gentiles, unless they were circumcised, were not fit subjects of baptism. Now the way that he was convinced by, in *Acts* x. was not by any positive order, or express words. “Baptize this *Cornelius*,” or, “Baptize Gentile men, though uncircumcised.” But when he was told that they were no longer *unclean*, ver. 28. and saw the Holy Spirit come on them, he concluded by consequence, ver. 47. *Can any one forbid water, that these should not be baptized, who have received the Holy Spirit, &c.* He went by this rule; one that is capable of the ends of baptism, should be baptized. So we say; the children of christians are not *unclean*, but capable of several of the ends of baptism; and conclude (though not from these only) that they are not to be denied water.

(*b*) *Matt.* xxii. 31, 32.

Mr. *Toms* himself says; (i) “ If it should be
 “ made known to us that infants are sanctified;
 “ I should not doubt but that they are to be
 “ baptized: remembering the saying of St.
 “ *Peter*.” Meaning this saying.

A. It cannot be denied but St. *Peter* argued here by consequences. But I believe that will happen to me, which has often happened to me: when I have at any time heard or read such reasonings as these of yours, I have been for the present moved, and inclined to return to my old opinion of Infant-Baptism. But when I come again to reading of the scripture itself, and find there the tenor of baptism generally to run thus; *Repent and be baptized—He that believeth, and is baptized—Baptized, confessing their sins—If thou believest with all thy heart, thou mayest be baptized—*then, methinks, I see plainly that infants have nothing to do with it. And then the answer which the Pœdobaptists do give to this, is so groundless and precarious, that it turns my stomach. They distinguish and say; “ Baptism is of two sorts, “ adult-baptism and infant-baptism; these “ places speak of adult and not of infant- “ baptism.” But when we say, “ Where “ then are the places that speak of the other?” they can produce none. If I should maintain that infants may receive the communion, and you should confute me with that scripture, *Let a man examine himself, and so eat, &c.* and I should distinguish, “ Communicants are of

“ two sorts, adult communicants, and infant communicants,” would you not say that I begged the question? adult baptism: why that is all the baptism that the scripture any where sets forth!

P. If you say thus (and I know that many Antipædobaptists do with a broad assurance say so; but if you say thus) then you must say that all the places of scripture which I have now produced, and others which others do produce, do signify nothing at all to the matter. And to say that, unless you could disprove them, is either begging the question, or denying the conclusion, when you cannot overthrow the premises.

A. I did not design to undervalue your reasonings. But you cannot deny that the history of the baptisms in scripture runs with those clauses which I mentioned.

P. It is true, for the most part. But you do not seem to consider the state of those times, and of the people then. They were all of them people and nations that had had no gospel or christian baptism before. In such a state of things, the first and main work was to persuade the adult persons to believe the gospel: and that order of words was in that case necessary, “ Preach it to them: he that believes it, “ and is baptized, shall be saved.” For those people must be baptized after they were taught; having had no fathers that believed the gospel, to baptize them into it before. In the case I put before, if circumcision instead of baptism

had been appointed, yet in sending apostles to these people, our Saviour could hardly have expressed it after any other manner than thus: "Go, proselyte the nations, circumcising them: "he of them that believes the gospel, and is "circumcised, shall be saved." And the history of their success would have run much as it does now; "Such a heathen man, or such "a number of them, in such a city, upon such "preachings and arguments, *repented, confessed "their sins, believed with all their heart, and "were circumcised.*" And yet all this is no argument that they should not, or did not circumcise their children.

A. I confess that in such a state of things, the converting and baptizing the grown persons was the principal work, and that there was more occasion for mentioning that, both in the commission and in the history, than the baptizing of the infants. But methinks, there would have been some mention of the infants (one at least) as baptized, if they had been generally baptized: especially when at some places it might have come in so naturally, that the context does seem to require it, if it had been true. As in *Acts* viii. 12. *They were baptized, both men and women.* Here one word added [*and children*] would have ended all this dispute. Can we think that God would have suffered such an omission of one word in the recital, which would have been of such use for the quiet of future ages? this would not have swelled the book. For that, I know, is your pretence,

pretence, that in a history, which must be short, the particular things that were of course, could not be all set down.

P. We are not to give rules how the scripture should have been expressed. In many other controversies, as well as this, a few words added to the text, might (as we should think) have ended the dispute. But we see the contrary: for baptism itself is plainly expressed, and so is the other sacrament; and yet you see a world of people in *England* deny them both. God might, for aught we know, leave some things more difficult to be traced, that we might be under a necessity of studying his word, and the nature of his covenant to us therein declared, more frequently and attentively. There must be heresies, *St. Paul* says, that they which are approved may be made manifest. We are thankfully to take his word as it is; and to follow that sense of it, which, upon a diligent search and weighing of the whole, seems to us his true meaning; whether set down expressly, or gathered by good consequence.

A. You speak piously: we must do so. But that is a reason against our taking Infant-Baptism to be his true meaning, that there are no plain examples of it in his word. That which you urge of households baptized, is not a *certain* one. And the other, of some children of the christians at *Corinth* mentioned by *St. Paul* to have been baptized (as you interpret it) is an *obscure* one.

P. It is obscure to us now, only for this reason: it is not common with us now to use the word [*sanctified*] for [*baptized*] but it was in those times a very ordinary use of it. I am (k) told, that it is not so little as an hundred times; that St. *Austin*, for one, when he is to speak of persons baptized, expresses it [*sanctified*] as you saw he did in the passage I recited to you. And Mr. *Walker* has taken the pains (l) to produce quotations out of the New Testament, and almost all the antient christian writers, to shew that it was a common phrase with them to say *sanctified* instead of *baptised*, and *saints* instead of *baptized christians*. If you have a conscientious desire to understand the true meaning of a scripture passage, you must be at the pains to satisfy yourself by reading such quotations: else, if a word in the scripture times signified one thing, and in our common use another thing; mistakes will be unavoidable. I profess to you sincerely, that I am now fully persuaded that that is the true sense of the place; though at first it seemed as new to me, as it does now to you. It must have been some *visible holiness* of the children, from which St. *Paul* draws an argument to satisfy the parents of the expediency of their cohabitation; some known and customary privilege which such children had in the opinion and practice of that church: and I know of no such that they could have,

(k) *Hist.* Part I. Ch. xi. § 9. Ch. xv. § 2. (l) *Modest Plea for Infant-Baptism*, Chap. xxix.

but their baptism. Pray let us put this case; suppose you were not an Englishman, but a foreigner, and beginning to learn the English language, and did meet in some English book with this passage; "Such a man's children are christened." The word *christened* being not used in scripture, and having no parallel to it in the Latin language, nor in several others, you might be to seek for the meaning of it. What must you do in that case?

A. Why! I must ask somebody that was more conversant in the English language and customs, what that word signified, and what was the use of it among the English; and they would tell me, that *christened* signifies, *made a christian*; and that the use of it among the English, is, to stand as another word for *baptized*. So that it is, *Such a man's children are baptized*.

P. Just so, if you or I meet in St. Paul's epistles with this passage; *Now are your children saints*; and know not what to make of it: we must ask some minister, or other person, that is more conversant in the ancient language and customs: and he would shew us by forty instances in St. Paul himself, and a thousand, if need be, in other writers about that time, that the use of that word, *saints*, among the ancients, is, to be as another word for *christians*. They said; *children made saints*, or made christians: and we in analogy to it, say children *christened*, or made christians; and

the meaning both of the one, and of the other, is *baptized*.

A. Then I also, it seems, must read those books. But pray tell me, to how many years do you reckon the history of the *Acts of the Apostles* does reach?

P. From Christ's ascension to St. *Paul's* first imprisonment at *Rome*. It is much about thirty years.

A. The christians must have had many thousand children born to them in that space of time.

P. No doubt of it. And you think, I suppose, because none of them are registered in the *Acts* to have been baptized in infancy, that they were not baptized in infancy.

A. That seems to me an argument.

P. Well. Hold fast to that argument. And we will put the case for once, that the instances which I brought from the *Acts*, of households baptized, and the other, of the *Corinthians* children, do prove nothing. And then I ask you this question; Do you think that those thousands of children were ever baptized at any time of their life at all?

A. I suppose that as they grew to years of discretion they were baptized.

P. And yet there is no such thing registered.

A. Let me see. Were none of those men, whose baptism is recited in the *Acts*, the sons of christians?

P. Not one; if those households that we read to have been baptized, had no children in them.

them. And if you conclude that none of those thousands were baptized in infancy, because it is not mentioned; and I conclude that they were not baptized at age, because that is not mentioned neither; the Quakers and Socinians (who hold that when the parents or masters of families are baptized, there is no need that their children or posterity ever after should be baptized, but that all use of baptism may cease in a christian nation) will take our conclusion, that they were not baptized at all.

A. Rather than they should do that, I would grant that there were children in the households that were baptized: and that the Corinthian infants were baptized.

P. I hope you will be serious in a thing that affects your conscience so much as you say this does. And I hope also that you will not espouse a principle which must establish the error of those grossly deluded people.

A. It seems to many, that the church of England itself has given up the cause to the Antipædobaptists; when in the catechism they (speaking of baptism in general) do own, that there is required of persons to be baptized, faith and repentance; and that after this is established in the general, what they say afterwards of infants baptized on a promise of these, comes too late.

P. There is no doubt, but that all baptism whatsoever is on a covenant; as, of the kingdom of heaven to be given on God's part, or faith and repentance on the baptized person's part.

part: only with this difference as to infants and adults, namely, that these conditions are required to be performed *at present* of the adult; of infants, when they are, on account of age, capable of them. And this is all the church means, namely, that both adult persons and infants are baptized on the same covenant, which ought to be declared at the baptism.

A. Why then did they not express it more distinctly in the answer there given, and say “of *adult persons* is required faith, &c. at present; of *infants*, if they live?”

P. Before the rise of any enemies to a doctrine, men are apt to be unguarded, and not so distinct in their expressions about it. Now at the time of composing this catechism, there was never an Englishman of their opinion, as the author of the aforesaid *History of Infant-Baptism* has shewn (*m*).

A. Let us come to the second thing, which Mr. *B.* told you was so useful to give light in this matter: namely, the practice of the primitive christians, who lived so nigh the times of the apostles, that they must needs know whether infants were baptized in the apostles time, or not. If I could any ways come by a true account of the practice of those ancient times, I should be much swayed by it: since these men could by a little enquiry know with ease and certainty, the matter of fact about which we are in the dark; as we Englishmen cannot but know what was done in England in

(*m*) Part II. Ch. viii. § 6.

queen ELIZABETH's time, in a practice so public and notorious. And since our question now is about a matter of fact (what the apostles did in this case of infants) let some people say what they will in slighting of human authority, it never can, nor never shall, sink into my head, but that they whose fathers or grandfathers lived in the apostles time, must know what the apostles did in this matter. And where the scripture is short, or doubtfully expressed, these mens books are, it seems, larger: so that one would think that learned men might be agreed concerning the practice of the times I now speak of. But I find so much contrariety in the accounts given, that there must be on one side or on the other, great disingenuity used by them. I wish I were able to read the books myself: I would certainly give a true account, of which side soever I were. You, I perceive, are confident that the ancient practice was wholly on your side: and some books that I have read, do give the account so. But then others bring in those ancient fathers speaking all on the other side. What verdict can one give upon such contrary evidence?

P. I am afraid you have read *Danvers*. That book did me once a great deal of hurt.

A. And I thought it did me a great deal of good. For it leads one through all the first centuries with quotations, shewing, that adult baptism only was then in use.

P. You must of necessity read Mr. *Baxter's Confutation of the strange Forgeries of Mr. H. Danvers*.

Danvers. Or, Mr. *Wills's* two books on that subject; with his *Appeal* to the Antipædobaptists themselves, that they ought to renounce such a man. Or, Mr. *Whiston*: or, *The History of Infant Baptism* (n). You will find, that book (which has been so magnified and handed about among those people, and has misled several of them) to be a great shame and discredit to their cause. And in this respect, I may say, that afterwards it did me good too: for it gave me an aversion to that cause which was thought to need such forging and perverting of testimonies, as even the Papists do seldom use.

A. I shall judge of that, when I read the book, you speak of. But I must own to you my suspicion, whether that quotation you brought just now, as out of *Justin Martyr*, be genuine, where he speaks of some christians of his acquaintance that were then seventy years old, and had been baptized in their childhood.

P. The word used by *Justin*, is not the word itself [baptized] but [discipled, or made disciples] as I rehearsed it. It is, as I told you, the same word that is used by St. *Matt.* xxviii. 19. *Disciple the nations, baptizing, &c.*

A. That seems to me much at one. For our reason why infants cannot be baptized, is, because they cannot be discipled. Nor do I see what *Justin* could mean by the infants being *discipled to Christ*, but their being baptized. But the reason of my questioning whether it

(n) Part II. Ch. i. and all over the book.

be genuine, is, because I have used to mind how early any of the quotations are, that are brought for Infant-Baptism, and I do not remember that they brought any so early. For *Justin* wrote that *Apology* at the year after Christ's birth 140, as I remember; that is, within 40 years of the death of some of the last apostles: and 70 years reckoned back from that time, do reach in the midst of the apostles time, and come within 36 years of our Saviour's death.

P. The quotation is genuine (as Mr. *B.* assured me) and the book unquestioned. You may not have met with it before. We are beholden to Mr. *Dorrington* (o) for observing a passage which so many before him had over-looked.

A. Some other passages of antiquity that you have mentioned, I will remember and examine. Especially that of those men that say, they never heard of any christians that did not baptize infants. Did Mr. *B.* tell you of any more?

P. Yes. He gave me an account out of the four first centuries. And in the first (p) of them (which is the age of Christ and his apostles) there are, besides the books of scripture, but two or three short pieces left. They are on other subjects, and have no discourse directly about infants. But they speak of original sin with which we are born; and one of them (who wrote before St. *John*) mentions the necessity of baptism to all persons, in order to entrance into God's kingdom, as a known christian doctrine

(o) *Vindication of the Church.* (p) *Hist.* Part I. Ch. i.

at that time. For he says, none can come there *without the seal*; and that *that seal is water*.

In the second (q), there are also but few books left. Yet of those few, what *Justin* says, you have heard: and he discourses moreover of baptism being to us instead of circumcision: and of original sin, &c. And *Ireneus*, who lived 30 years after *Justin*, reckoning up the several sorts of persons that are *by Christ born again unto God*, mentions infants expressly among them. And the word [born again] does with him and all old writers (and *Justin* for one) signify baptism as peculiarly as the word [christening] does with us.

A. I do not see how infants can be said to *be born again* in any other sense.

P. You observe right. In the third century (r) *Tertullian* (year after the apostles 102) who was much given to singular opinions, and opposed the received practices in many things, disputes against the custom of baptizing infants, virgins, young widows, &c. (at least except in danger of death) I counted this testimony to be as good an evidence for Infant-Baptism as any: for he so gives his reasons and opinion against the custom, as that one plainly perceives by his words that it was then actually the custom to baptize them.

Origen, ten years after, does in several places speak of Infant-Baptism, as a known and undoubted practice: and (in one of them) as having been ordered by the apostles.

{q} *Hist.* Part I. ch. ii. and iii. (r) *Hist.* Part. I. ch. iv, v, vi.

A. If

A. If that were a known thing at that time, that the apostles ordered so, *Tertullian* must have been a madman to oppose it.

P. It is probable he did not know it. He lived in a country in *Africa*, where no apostle ever came, nor nigh it. But *Origen* lived near *Judea*, and had been born of christian parents, and so might know it better. And St. *Ambrose* and St. *Austin* do affirm the same thing, that the apostles practised and ordered it. About forty years after *Origen*, one *Fidus*, a country bishop, sent a scruple of his to St. *Cyprian*, and sixty-six bishops that were occasionally assembled; "Whether the baptism of an infant
" must not always be on the eighth day after
" his birth, because circumcision was so?" They send him a letter in answer, "That his
" scruple is vain; that the child may (and
" must, if there be danger of death) be bap-
" tized sooner: and speak of the refusal of it
" as dangerous to the soul's health of the
" child." This was about 150 years after the apostles; and some of these sixty-six bishops must be supposed to be 70 or 80 years old themselves: which reaches to half the space: and it appears by their words, that not one of them made any doubt of Infant-Baptism.

A. I remember that letter: but *Danvers* would have it to be spurious.

P. There is not a piece in all antiquity that can more certainly be proved to be genuine; for St. *Hierom* and St. *Austin* do very frequently quote passages out of it.

A. What

A. What, to confirm Infant Baptism?

P. No. I told you before that they never heard of any one that denied that: but to confirm the doctrine of original sin, which the *Pelagians* denied, though they owned Infant-Baptism.

As for the next century, it is endless to repeat their sayings: but I have here a note of their names. The council of *Eliberis* (year after the apostles 205) *Optatus* 260. *Greg. Nazianzen* 260. *St. Ambrose* 274. *Siricius* 284. *St. Austin* 290. *Paulinus* 293. Council of *Carthage* 297. Another 300. Another 301. *Innocentius* 302.

A. Hold. Was not that Pope *Innocent*?

P. Yes.

A. *Danvers* says, he was the first that decreed infants to be baptized.

P. How true that is you may guess by what I have rehearsed. And *St. Austin* (before *Innocent* was Pope) writes, “that it was not decreed in any council, but had been ever in use.” And that “no christian man of any sort, had ever denied it to be useful (s).”

A. Go on with your names.

P. No. Here I will give you the note—There are a great many more of them. They do all of them (some in several places of their works, *St. Austin* in above 1000 places) shew by their words, that infants were baptized in their times: and that without controversy. There is not one man of them that pleads for it, or goes (s) *Hist.* Part I. Ch. vii, viii, &c. to xxiii. Part II. Ch. x. about

about to prove it, as a thing denied by any christian, except those that denied all water-baptism.

A. Were there then any Quakers in those days?

P. There were some heretics that denied all baptism. But it was only some of the grossest and most enormous ones, and such as denied the scriptures also.

A. And is there no author in all this space of time that speaks against Infant-Baptism, but only that *Tertullian*?

P. Not one among those that owned any baptism at all.

A. Nor one that do say that it was the custom of some churches to baptize only the adult?

P. No such thing.

A. Then (if I find what you say to be true) I will never believe *Danvers's* book any more. For he quotes several authors of these times to say: "That in the eastern church they baptized only the adult (t)." But then in a postscript he corrects that; and for *eastern* he says we must read *western*. And if it be true of neither of them, how gross is that?

But for the several sects (u) that were in those times, *Novations*, *Donatists*, &c. and for the *Britons* he makes a pretence. You say *St. Austin* knew of no sect that denied Infant-Baptism. Had *St. Austin* any great knowledge of

(t) *Treatise of Infant-Baptism*, cent. 4. I. p. 56. Ed. 2.
See *Hist.* Part II. Ch. i.

(u) *Hist.* Part. II. Ch. iv.

the sects that were or had been? You find he was ignorant that *Tertullian* had spoken against it.

P. He had so good knowledge, that he wrote a book of all the sects that were then, or had been (he reckons 88, and their several tenets) and of the *Novations* and *Donatists* writes largely: but not a word of their denying Infant-Baptism.

But it had been *Pelagius's* interest (being so hard pressed with that argument; "Why are infants baptized, if they have no sin?") to have found out some that denied it, if he could. And yet he also declares, as I told you, that he never heard of any. And he was a *Briton* born, but lived most part of his time at *Rome* and *Jerusalem*, and so must needs have heard of them, if there had been any.

A. Where may I find the passages of the authors named in your note, and the rest that you refer to?

P. If you will read them at large, and in their order of time, (which I think is better than reading of scraps) you may see them in a book, called, *The History of Infant-Baptism*. That writer pretends to little more than the mere pains of collecting them; but he has done them at large, and in the author's own words, and referred to the book and chapter whence they are copied.

A. Do these fathers seem to have considered those things, which the Antipædobaptists do now use as reasons against the baptizing of infants:

fants: as that they have no sense of the thing, no faith, &c.

P. Yes. As appears in the discourse they have about (w) the godfathers professing in the name of the child, that he does renounce, believe, &c. Where they confess that the child has not in any proper sense, faith, &c. but that it is only the godfathers declaring, in the name of the child, that part of the covenant which the child is bound to believe and perform, if he live. So far are they from thinking this a reason against the baptizing of them.

A. Then they used godfathers in those times too?

P. Yes. Your own friend *Tertullian* (year after the apostles 100) speaks of them as being then in use, where he speaks of the other. And so do many of the rest.

A. But if there was no church, sect, or society that renounced Infant-Baptism; there seems to have been a great many particular christians that let their children grow up unbaptized. For the Antipædobaptists bring many instances of emperors, as *Constantine*, &c. and many other men, as *Austin*, &c. that had christian parents, and yet were baptized at full age. And here (excuse me if I deal freely with you) I can prove the contrary of what you have said. You say St. *Austin* never had heard of any christian of our opinion: it is plain that his own father was of this opinion. I have myself read his book of Confessions; where he in

(m) *Hist.* Part II. Ch. v. § 1, 11, 16, 17.

the ninth book tells us how he was baptized at his own desire, being above thirty years old.

P. I have seen fourteen such instances brought: but I have (x) seen thirteen of them shewn to be mistakes, or to fail of proof: and the fourteenth proved to be a disputable case. But none of them more palpable mistakes than those two you mention. Did not you read in those books of St. *Austin*, that his father was a Heathen, and did not turn Christian till a little before his death?

A. I did not mind any such thing.

P. Then when you read them again, mind what he says, in the first book, ch. ii. second book, ch. iii. ninth book, ch. ix. you will find what I say to be true. And for *Constantine*, do not you remember that he was the first Christian emperor?

A. Yes. Every one has heard of that.

P. Do you think that the first Christian emperor had a Christian emperor for his father?

A. Was his father emperor?

P. Yes. (y) *Constantius Chlorus*. He died at *York*, possessed of the imperial dignity. He died a Heathen.

A. Then what makes people write such bulls? I think that after the fourth century the Antipœdobaptists do confess that Infant-Baptism did generally prevail.

P. Yes. Mr. *Toms* says, (z) “ that St. *Austin*’s authority carried it in the following

(x) *Hist.* Part II. Ch. iii. (y) *Ibid.* 2. (z) *Examen*, Part I. § 8.

“ ages,

“ages, almost without controul.” Which is hard, when St. *Austin* professes solemnly, that he never heard of any one in his time, or ever before, that opposed it.

A. But hark ye. Did not these ancient christians give the communion to infants, as well as baptism?

P. No. None of the most ancient (*a*). In St. *Cyprian*’s time, there was a custom of giving it in his church to young boys or girls of about four or five years old. And afterwards mere infants received it in some churches. But not till after the year 400, as far as I can find. I believe that Pope *Innocent*, whom *Danvers* makes the first decreer of Infant-Baptism, was really the first that decreed that they must receive the communion.

A. In what manner do you find that these ancient christians administered baptism to infants and others? By dipping? or, by pouring water on the face?

P. By dipping generally (*b*). But if the person were weak, so that going into the water might endanger his life; or in times of great haste, want of water, or other necessity, they gave it by putting water on the face.

A. Then they did not think dipping to be of the essence of baptism; so as that a person baptized, by putting water on the face, should

(*a*) *Hist.* Part II. Ch. ix. § 15, 16, 17. (*b*) *Hist.* Part II. Ch. ix. § 2.

be accounted as not sufficiently baptized ! Our Saviour in his command, used only this word, *baptize*. Now what did Mr. B. tell you was the proper signification and use of that word in other places of scripture ?

P. The word, *to baptize*, in scripture (c) is used for any washing, whether in whole or in part ; whether in a sacramental way, or on other occasions. And the sacramental washing is sometimes expressed by the word *baptize*, and sometimes by other words, that are used for common washing.

A. What places of scripture did he bring, where the word *baptize* is used for any other washing than that of dipping ?

P. *Luke xi. 38.* The washing of the hands is called the baptizing of the man. For where we read ; *The Pharisee marvelled that he had not washed before dinner.* St. Luke's own words are ; *that he was not baptized before dinner.* And so where we read ; *Mark vii. 4. When they come from market, except they wash, they eat not.* St. Mark's own words are ; *except they be baptized, they eat not.* Now this washing before dinner, was only the washing of the hands ; as we see, *Mark vii. 5.* and that was by a servant's pouring water on the hands. He brought also several other places.

A. And where is the sacramental washing expressed by other words than are used for common washing ?

(c) *Hist.* Part II. Chap. viii. § 6. page 219.

P. Eph.

P. Eph. v. 26. *The washing of water.* Tit. iii. 5. *The washing of regeneration.* Heb. x. 22. *Having our bodies washed.* The word here used in the original, is not *baptizing*, but (as Mr. B. assured me) the same that is used *Acts* xvi. 33. *He washed their stripes.* No man will think they were put into the water for that.

A. I shall be less anxious about this; partly because our Saviour has given us a rule, *Matt.* xii. 3, 4, 7, that “what is needful to preserve life, is to be preferred before outward ceremonies:” and partly because in the church of England (and so I suppose in other churches) any man may have his child dipped at baptism, if he will venture the life of his child.

But for the baptizing of infants, I shall consider, read, and confer on the several things you have mentioned; and what will be the result I know not: but I am resolved to take your advice in conferring with our curate, or some other minister, before I determine on any alteration. For I find that they know many things that are useful to find out the true sense of a scripture-passage, more than we do.

P. If you do so, and with an unprejudiced mind, I do not much doubt but that, by the grace of God, you will not only overcome all your scruples, but also be more confirmed in opinion of the validity of your baptism, and more thankful for the spiritual benefits conveyed to you by it, than ever you were before your doubting, as (I thank God) I am. There
are

are many that were of our church, who are now far gone in their new ways, and become teachers in them, who wanted nothing but this to have kept them steady in the unity of the church of Christ and of its doctrines.

F I N I S.

SERIOUS CAUTION

AGAINST THE

DANGEROUS ERRORS

OF THE

ANABAPTISTS.

BY THE LATE RIGHT REVEREND
LEWIS, LORD BISHOP OF ST. ASAPH.

✓ 430207

*Who hath bewitched you that you should not obey the
Truth?—Gal. iii. 1.*

London:

PRINTED FOR F. AND C. RIVINGTON,
BOOKSELLERS TO THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NO. 62, ST. PAUL'S CHURCH-YARD.

1807.

THERE is something so unchristian in slighting the Ordinance of our blessed Saviour himself; something so contrary to that unity of Spirit and bond of Peace, which the Apostle recommends to us, in separating from that sound and pure part of Christ's Church, wherein ye were born and bred, that I cannot persuade myself any of you would knowingly and wilfully do either the one, or the other. But, it is possible you may be misinformed; and persuaded to do that blindfold, which, with your eyes open, you would shun as most foolish and wicked. That some of you have been so misled, I am well informed; and I hear it with the deepest sorrow; as it is a matter wherein the eternal welfare of your souls is more nearly concerned than perhaps you are aware. I do entreat you, therefore, in the Lord Jesus, to consider attentively what I here offer to remove such dangerous prejudices from your minds.

“Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 19.)

With these awful words did our Blessed Saviour institute Baptism, as the solemn Rite by which He would have all mankind admitted into covenant with God, through his Merits and atonement: and commissioned the Apostles and their Successors in the Church to administer the same. For, that the commission was not confined to the persons of the Apostles only, but to extend to their Successors, is evident, because our Saviour promised, at the same time, his presence and blessing on the Ministry to the end of the world. “*Lo! I am with you alway, even unto the end of the world.*”

Before we leave this important passage, I must apprise you that the word we here find rendered *teach*, according to its true meaning should be rendered *make disciples of*. For want of attending to this, our translators introduce a needless tautology, or repetition, in our Lord's words, which doth not belong to them, “Go, *teach* all nations, baptizing them and teaching them.” Whereas our Lord saith—“Go make disciples of all nations, baptizing them, and teaching them.” As if he had said—The privileges of being

God's people are no longer confined to the nation of the Jews; go, therefore, and confer them on those of all nations by baptizing them, &c. I thought it necessary to clear up this point at setting out, as this oversight of our Translators hath been wrested to countenance a doctrine most contrary to the nature of the institution, and to the Spirit of the Gospel.—Now to proceed—

Baptism being thus appointed, by our Blessed Redeemer, if any have, agreeably in all points to the intent of this institution, been once admitted into the Gospel Covenant; and had their title to all the Benefits of Christ's Death and Passion thus sealed and confirmed, it must be allowed by all, there can be no necessity to repeat it. As far as externals go, our title once sealed, is as good as it can be. Moreover, to repeat it is evidently not only unnecessary and absurd, but wicked. It is to trifle with the ordinance of Christ, and in effect to introduce into his Church a sacrament which He hath not appointed.

But you have been told you were not at first admitted according to Christ's Institu-

tion—You were sprinkled indeed with water—but it was when you were an infant, at a time when you knew not what was intended by it; that you were not in a capacity to stipulate any thing on your own part, nor to apprehend by Faith the mercies of God offered unto you in that Sacrament:—Besides, that the word *baptize*, the principal word in the command, was not complied with: that it does not mean *sprinkling*, but a total immersion or dipping over head and ears; and that the practice of Christ himself, and of his Apostles, was always agreeable to such a meaning.—The vanity of such objections will easily appear.

As to the words *baptize* and *baptism*, they are greek words, and consequently their meaning must be sought in that language. Now the most approved Dictionaries of the greek tongue shew that the word *Baptize* signifies simply to *wash*. And it is used in Scripture for *washing* of any kind, and in instances where there was certainly no immersion.

Matt. iii. 11. “*He shall baptize you with the Holy Ghost, and with Fire,*” which promise

mise is applied (Acts i. 5.) to the sending down of the Holy Ghost in the shape of fiery tongues; and was fulfilled (Acts ii. 3.) when “*there appeared unto the Apostles cloven tongues like as of Fire, and it sat upon each of them.*”

In St. Mark vii. 4. we read of the Pharisees, that when they come from the market, *except they wash* (i. e. literally *baptize themselves*) *they eat not.* Now the manner of washing, before meat, we know to have been not by dipping, but by pouring water on the hands (2 Kings iii. 11.) And, in the same place of St. Mark, we read of the *washing* (baptism) of Brazen vessels and of Tables. (Heb. ix. 10.) of divers washings (baptisms) under the Law; some of which were not by dipping, but sprinkling (Numb. xix. 13, 18, &c.)

For the practice of Christ and his Apostles, I see not how it can be collected that it was certainly a total immersion in any one instance: and there are several, in which it is more than probable that it was not.

It is true Christ was baptised by John in the river, and so was the Eunuch by Philip; but the text doth not say that either Christ

or the Eunuch, or any one baptized either by John or by Christ's Disciples were plunged over head and ears. But allowing that it were so, the bare example in such a case could not bind without a precept. Provided the essentials of a Sacrament are preserved, the mere mode of application, unless limited by a positive restriction, must be free. In matters of this kind, what may be proper at one place, and one time, may in others become highly improper, and even impossible. At the beginning, Christians had no Churches with Fonts in them; besides, the multitudes of people to be baptized at one time, made it expedient to go down to rivers, and places where were many waters, as St. John did to Ænon beyond Salem; at which place, by the accounts of the most creditable travellers, there are indeed *many waters*, a great number of small rivulets, but so shallow as hardly to reach to the ancles, and therefore could not well answer the purpose of dipping: but this by the bye.—In that climate, they might very well go to ponds and rivers, for the purpose; but in this, it would many times be attended with great danger. In some countries, they have scarce water
enough

enough to drink, not a river nor a brook in many miles compass. What must be done in such places? Surely, dipping cannot be necessary; since, if it were, none could be baptized: and if not in such places, not essentially requisite any where; for, no situation can alter the essentials of a Sacrament. But if the examples of Scripture are to be our rule in this case, they must have been clearly uniform; whereas there are many baptisms recorded in Scripture, which, from the circumstances of the several cases, could not in any reasonable probability have been performed by *dipping*.

Acts ii. 41. We read of three thousand baptized in one day, and that in the city of Jerusalem, where water could not easily have been procured for the dipping of so many. Besides which, it must have taken up a much longer time in the performance than one day; hardly less than a week would have sufficed.

Read likewise the baptism of Paul by Ananias; (Acts ix. 18, 19, 20.) where from the whole passage it is next to certain that he was baptized in the lodging. Likewise in the house of Cornelius, St. Peter's words, "*can*
"*any forbid water that these should not be*

"*baptized?*" (Acts x. 47) imply certainly that the Water was to be brought for the Baptism of the new Converts, and not that they were to go out to the Water.

The situation of St. Paul (Acts xvi. 37.) renders it extremely improbable that he should carry the jailer and all his family out at the dead of night to a pond or river to be baptized.

These instances are sufficient to show that no conclusive argument can be drawn from the cases recorded in Scripture, that a total immersion is of absolute necessity to baptism.

Neither is the spiritual act or Grace signified by baptism at all more lively represented by *dipping* than sprinkling.—For if *dipping* be said to represent the total burial of the old Man with the affections and lusts; and the emergence from the water, the being born again and becoming a new creature: on the other hand, the cleansing of the Soul from the guilt and filth of Sin, and *putting away the filth of the flesh* may be sufficiently expressed by sprinkling only. And we find accordingly that this outward act of baptism, representing the inward ablution of the Soul, is in Holy Scripture expressly styled *sprinkling*.

Heb,

Heb. ix. 13. “*The blood of bulls and
 “goats SPRINKLING the unclean sanctifieth
 “to the purifying of the flesh.* Heb. x. 22.
 “*Having our hearts SPRINKLED from an
 “evil conscience, and our bodies washed with
 “pure water.”* 1 Pet. i. 2. “*Through the
 “sanctification of the Spirit and SPRINKLING
 “the Blood of Jesus Christ.”*

I know, in the early ages of the Church, a threefold immersion was practised pretty generally, but as they had no precept for it any more than we, their example cannot of necessity oblige us. And it should be remembered, that the Church of England prescribes DIPPING though it allows SPRINKLING; and the latter is generally practised, not to the exclusion of the former, (which would always be administered if required;) but only as in all other respects a matter of indifference, and for practice rather more convenient. Moreover, they who plead the authority of antiquity in this trifling instance (which by the by too was never practised but with various exceptions) cannot expect their plea should have much weight; seeing they themselves reject the constant and uninterrupted practice

tice of the universal Church of Christ, in a point of much greater consequence, the baptism of Infants.

That the baptism of Infants is perfectly agreeable to the nature of the institution, and to Scripture, I am now to shew.

Baptism, as hath been observed, is the appointed rite of admission into covenant with God, through the Merits of Christ. By such admission, we are removed out of that state of nature, wherein we are born the children of wrath, subject to the doom of that original Sin, which we inherit from our first parents; and are placed in a state of Grace and Salvation and made heirs of the Kingdom of Heaven. Children are just as capable of this benefit, from baptism, as persons of ripe age. Christ hath no where excluded them; for the words of the Institution are unlimited, "*baptize all Nations.*" And he hath not only expressed his favour to them himself, but recommended little children as patterns to all who shall receive the Kingdom; they must therefore be themselves in the same capacity to receive it as others; that is, by use of the appointed means. Now that admission by baptism is *generally* necessary to the Salvation
of

of *all*, Christ's own words sufficiently prove,
 “ *Unless one be born of water and of the Spirit*
he cannot enter into the Kingdom of God.”
 (John iii. 5.) I know our Translation reads
 “ *except a man be born, &c.:*” and the
 Anabaptists have argued from thence that
 none but *a grown man* should be baptized.
 But the word *man* is not in the original.

Observe, I say that Baptism is *generally*
 necessary to the salvation of all: but we are
 not thence to conclude, that all who die with-
 out Baptism, are consigned to eternal misery.
 We may in charity believe that God doth
 and will save thousands of such. But al-
 though *He* is not tied to his own ordinances,
We are: and parents are guilty of an hein-
 ous crime before God, who in contempt of
 Christ's command take not care for their
 childrens baptism, thereby depriving them
 of the ordinary remedy of that original ma-
 lady, in which they are conceived and born.

That God himself judges infants capable
 of being admitted into Covenant with him, is
 undeniable, from his own appointment of cir-
 cumcision to be performed the eighth day.
 They who wish to mislead you will say, I
 know, “ Show us a like command for *bap-*
tism,

“ *tism*, and we will be satisfied.” You may tell them that the command of Christ is general “ *baptize all nations* ;” and to justify *their* practice, it is incumbent on them to show that infants are expressly excluded. Till they do this, their conduct is no better than *presumption* and *blasphemy*. For, all the arguments they can produce against the propriety of infant-baptism not only proceed on false grounds, but if they prove any thing, must conclude as strongly against the propriety of Infant-Circumcision as of infant-baptism. But God hath determined otherwise, and they make themselves wiser than God. Circumcision was the seal of the self-same covenant, as baptism is; that Covenant of Promise, which to Abraham was confirmed of God in Christ, and which the Law that was added, four hundred and thirty years afterwards, could not disannul (Gal. iii. 17.) Shall we say then, that they which were of the Seed of Abraham, according to the Flesh, were capable of being entitled to the blessedness of the Gospel; but they who are the seed of Abraham according to the promise, his children as he is Father of the faithful,

are

are in no better state than idolaters and infidels? this surely is to make those unclean and common, which the Apostle calleth holy (1 Cor. vii. 14.) “*else were your children unclean but now are they holy.*” How could they be *holy*, but by the Grace of God? and if they have that, or are capable of it, *who can deny water that they should not be baptized?*

Had our Saviour said “Go and *disciple* or *profelyte* all nations and *circumcise* them,” none will pretend that in that case infants ought to be excluded. What reason then can there be that the milder ordinance of baptism, when appointed for the same purpose, should be denied them? Circumcision, it may be said, was known to the Jews, and had from the first been performed upon infants.—Neither was baptism a new Institution: as appears by that question of the Jews to John the Baptist “*Why baptizest thou then if thou be not that Christ nor Elias.*” (John i. 25.) The truth is that baptism was constantly practised by the Jews from the time of Moses. For they baptized as well as circumcised every profelyte, that came over to them from the nations. And this baptism,
it

it has been shown by those best skilled in jewish customs, was administered to infants as well as grown persons. It is further remarkable with regard to the jewish baptism of proselytes, that it was called *new birth, regeneration, or being born again*, which shews that the christian baptism, to which the same terms are applied, was derived from thence. This mode of admission our Saviour retained, as on many accounts better adapted to the spirit and design of the Gospel, than circumcision. “*He took it into his hands*” (says a learned Author) “*such as he found it; adding only this, that he ex-
alted it to a nobler purpose, and a larger use.*” It is therefore reasonable to imagine that such as it was in the jewish church, such it would continue in the christian, unless where a special alteration were prescribed: especially as the persons, to whom it was first committed were themselves Jews; and would at least practise it in all cases that the Jews did, and consequently extend it to infants.

An infant, we all allow, may have temporal privileges, and an interest in temporal estates conferred upon him, by legal writings,

tings, and forms, and seals. These, I am sure, you would not withhold from your children. Much less should you be willing to deny them that seal which conveys unto them a title to an inheritance in Heaven, that fadeth not away.

You may still be told, that, whatever be the reasons one way or other, the Apostles, who should be our only guides in such a practice, actually baptized no infants. The contrary of this assertion is probable from what is said above; but will be still more evident from scripture facts. The Apostles baptized whole families; that of Lydia (Acts xvi. 15.) that of the Jailor (Acts xvi. 33.) that of Stephanas (1 Cor. i. 16.) Surely, it is hardly to be credited, that in all these families, there were no children. And, if there were any, and the Apostle had not baptized them, he would have made the exception, as he doth in a like case (1 Cor. i. 14.) “ *I thank God, I baptized none of you but Crispus and Gaius. I baptized also the household of Stephanas.*” The Apostle doth not here except sucklings and children, where his argument required that he should, if they had been in fact omitted. And
in

in the case of the jailor, it is said, that he and all that belonged to him, *all his*, were baptized.——But that the Practice of infant-baptism was actually derived to us from the Apostles, may be collected from testimonies immediately subsequent to the times, in which they lived. I shall mention only two instances of unquestionable authority.

Justin Martyr, in his Apology, takes occasion to say that “*there were among Christians, at that time, many persons of both sexes, some sixty, some seventy years old, who had been made disciples to Christ from their infancy.*” Now he wrote this apology about the year of our Lord 140. Therefore, those persons, whom he speaks of, as baptized sixty or seventy years before, in their infancy, must have been baptized in the first age, while some of the Apostles were yet living.

At the same time with Justin Martyr, lived Irenæus Bishop of Lyons, who (it hath been proved) was born at the end of the first century, about the year 97: and was a disciple of Polycarp, who was a disciple of St. John. About the year of our Lord 176, he wrote his book against heresies, when he was
himself

himself near 80 years old, and must needs be a competent judge of the Church's sense and practice in this point, during the second century. "*The ordinary way of being freed from original sin (he says) is baptism, which is our regeneration (or new birth) unto God.*" And this he expressly affirms to be administered to children, as well as adult persons, "*For,*" says he, "*Christ came to save all persons by Himself, all I say who by him are regenerated unto God, infants, and little ones, and children, and youths and elder persons.*" Now Irenæus had before told us that baptism is our *regeneration unto God*, all, therefore, whom he here mentions, as *regenerated unto God*, must have been baptized.

Thus much may serve to prove beyond dispute that infant-baptism was an apostolical practice, and is derived to us without intermission from the Apostles themselves.

That from the time of Irenæus above quoted, it was the uniform practice of the Church till the reformation, is evident from the most authentic records of the acts and councils of the Church during that period.

After

After the reformation, all the protestant Churches, however they might differ in other points, agreed in the continuance of infant-baptism: one sect only excepted of mean and turbulent enthusiasts, whose doctrines were blasphemy, and their lives a continued series of the most flagitious crimes. These were the original Anabaptists. And the people, who would thus mislead you, are those who inherit the name, and in this instance the doctrine and practice of these men. I hope in God they have abandoned all the rest of their abominations, which were indeed blots in the reformation, and a disgrace to human nature. Shall the descendants of such men rise up in opposition to the whole Church of God, and charge it with impiety and profanation of the Sacraments?—Let me caution you against them, that they may not deceive you to the hazard of your precious souls, making you indeed blaspheme the ordinance of Christ and deny to your dear babes the seal of their redemption.

But besides that it cannot be delayed without danger, presumption and impiety, the practice of baptizing in infancy is attended
with

with very beneficial consequences. By this means, an additional obligation is laid by the Church for the bringing up of children so dedicated to God, in the ways of his Laws, and the works of his commandments. Moreover, all such shameful and scandalous neglects of baptism, and delays in the administration, are prevented, as would otherwise most certainly arise in the Church. Were persons wholly left to themselves, there would be much difficulty to bring many to baptism, especially at a time, when they would be most strongly solicited by the allurements of the world, and the violence of their own inordinate passions. How averse men in general are to so strict and spiritual an engagement, is but too evident from the difficulty there often is to persuade them to come to the Lord's Supper. But when the engagement is laid upon them in their Infancy, and they are brought up with a due sense of the obligation upon themselves, they come into the world with great advantage, and an additional security against the first encroachments of Sin from the checks of their own Conscience, continually reminding them of
the

the solemn engagement they are under.—Let none, therefore, I entreat you, persuade you to deny your children this benefit, to turn out your dear lambs, without their Lord's mark, open, to be seized and branded by the watchful enemy of their salvation. Keep them, and yourselves, rather within the fold of that Church, where, under Christ the great Shepherd, your spiritual safety is provided for by the wisdom and piety of as wise and pious men as have lived upon earth, since the days of the Apostles. And the advantage of what they planned and established is now confirmed by the experience of ages.—Here you are admitted into covenant with God by baptism, soon after you are born, in the most decent and solemn manner, amidst the prayers of a devout congregation.—Here every means are provided for your proper instruction in the nature of the engagement you are under; and at such time as you are so instructed, you are directed to acknowledge yourself, in the most awful manner, to be bound by the Vow made for you by others at your Baptism. Here too a constant and regular public worship is prescribed, and pious

prayers provided, wherein all may join with their heart and understanding ; which cannot be the case, where they have nothing to direct them but the effusions and raptures of a heated imagination. Such *worship* (if it can be called *worship*) may be downright madness in some, but in the rest it must be grimace and hypocrisy. Men may and ought to devise prayers suitable to their own particular situation and circumstances, in private : but our public relation to each other, and to the Church of Christ, is continually and invariably the same ; the *substance* of our public worship and addressees, therefore, must be continually the same too. It is absurd then to say that the *form* need be varied, especially since if the form be known and agreed on by all, all may join in it with fervour and devotion. By the blessing of God, the Church of England is at this day in possession of a Form of Prayer as near perfection as I believe any human composition ever was.—But to proceed.—In this Church, care is taken that you shall hear constantly the pure word of God, and that it shall be expounded to you in sobriety and truth. The other

Sacrament

Sacrament too of the Body and Blood of Christ is duly and rightly administered. And lastly a regular ministry is appointed, most agreeable to the institution of the Apostles themselves, under the strictest engagements to watch over your souls with diligence and integrity. and guide you, as much as in them lieth, in the way of peace and salvation. In such a Church, if your souls are not safe, they can be safe no where.—Do not, therefore, for Christ's sake, and as you value your own eternal happiness, do not forego such advantages to follow whom and what ye know not.

May the God of all truth keep you in the way of truth, in the knowledge and love of Jesus Christ, in due reverence and observance of his ordinances, in unity of spirit, in the bond of peace and in righteousness of life; and finally bring you to everlasting joy, through the same Jesus Christ our Saviour, who with the Father and the Holy Ghost liveth and reigneth one God, blessed for ever. Amen.

F I N I S.

A
PRACTICAL EXPOSITION
ON THE OFFICES OF
BAPTISM AND CONFIRMATION;
AND ON THE
COMMUNION SERVICE
OF THE
CHURCH OF ENGLAND,
AS PRESCRIBED BY THE
BOOK OF COMMON PRAYER.

BEING THE
SUBSTANCE OF EIGHT SERMONS, PREACHED AT
THE CHAPEL AT HIGHGATE, IN MIDDLESEX.

TO WHICH ARE ANNEXED
PRAYERS AND DEVOTIONS
SUITABLE TO THOSE SUBJECTS.

By EDWARD YARDLEY, B. D.

ARCHDEACON OF CARDIGAN

THE SECOND EDITION,

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London :

PRINTED FOR F. C. AND J. RIVINGTON,
Bookfellers to the Society for Promoting Christian Knowledge,
NO. 62, ST. PAUL'S CHURCH-YARD ;

1810.

THE
PREFACE.

IT will be wholly needless to spend Time in proving to the Members of the Protestant Church of *England*, to whom these Discourses are addressed, the Obligations they are under to have a competent Knowledge of those Offices of Devotion of which our Public Service consists.

The Administration of the Two Sacraments instituted by our blessed LORD, and the Order of the Apostolical Rite of Confirmation, are of such interesting Concern to every one of us, that it is hardly pardonable in any to be wholly ignorant of what is therein transacted between God and us, for our Spiritual and Eternal Advantage.

Baptism

Baptism is the Sacrament by which we are admitted into the Church of CHRIST, and therefore is never to be repeated. And as we are but once baptized, and most of us received that Sacrament whilst we were in our Infant State, when we were incapable to understand either the Promises which were then made in our Names, or the Benefits which we then became intitled to; this Sacrament is ordered to be administered, as often as may be, publicly in the Church; to the End that we may be frequently reminded of our own Duty, and of the Heavenly Blessings which were then conferred on us.

Hence ariseth the Necessity of understanding aright that holy Office of our Church, that whenever we are present at the Reception of any into the Church by Baptism, we may not stand as mere idle Spectators, or Witnesses to the naming of a Child, but may seriously recol-

P R E F A C E.

lect and renew the Promises which were made on our Behalf when we ourselves were baptized, and the Happiness which, upon the Performance of those Promises, will infallibly accrue to us.

Those who were baptized in their Infancy, and had Sureties to engage for them, are ordered, when they come of Age, to take these Engagements on themselves, and in their own Persons to promise the Performance of them in the Presence of the Bishop ; and to this End the Church hath provided the Office of *Confirmation*: And therefore the Necessity of understanding this, as well as the Office for Baptism, must appear plain and evident.

What hath been said in this Treatise on Baptism and Confirmation is the Substance of FOUR SERMONS lately preached, and now first presented to the Public.

What followeth under the Title of *The Rational Communicant*, contains FOUR DISCOURSES, formerly published, with the Addition of several Notes, attempting to shew the Agreement of our present Communion Service with the ancient Liturgies; and of an Eucharistical Office, taken chiefly from those venerable Remains of primitive Christianity.

As the Author modestly hopes the former Edition hath, through God's Blessing, done some Good, he is encouraged to reprint it in a smaller Form, that the Cheapness of the Book may be a means of its being more widely dispersed, and thereby come into the Hands of the greater Number.

In order to reduce the Treatise to this Size, the Notes are many of them omitted, especially such as were intended only to satisfy the learned Readers; and those
which

which were thought necessary to be retained, are thrown into the Text, that they may neither be neglected as useless, nor cause any Interruption in the Course of Reading.

The Design of all these Discourses is, to inform the pious Christians in the true Sense and Meaning of the Sacred Offices, and to direct their Zeal and Devotion to that Decency and Propriety of Behaviour which the several Parts thereof justly require of them. And it is hoped that the Prayers which are added, taken from Authors of great Piety, may be of Spiritual Benefit to those who are destitute of other Helps of the same Nature.

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AN
EXPOSITION
ON THE
OFFICES.
OF
BAPTISM AND CONFIRMATION.

OF BAPTISM.

MATTHEW xxviii. 19, 20.

Goye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all Things whatsoever I have commanded you: And lo, I am with you alway, even unto the End of the World.

THE Evangelist St *Matthew* having given us a large Account of the Birth and Circumcision, the Preaching and the Miracles, the Crucifixion and the Resurrection of the Blessed Jesus, concludes his Gospel with relating the solemn Manner in which he instituted the holy Sacrament of Baptism. He tells us, that when the Eleven Apostles
B were

2 *An Exposition on the Offices*

were gathered together, according to the Appointment of their Master, *Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth*, ver. 18. As if he had said, I have finished the Work which my Father gave me to perform; I have constituted and built a Church which I have purchased with my own Blood; I was obedient unto Death, but now Death is swallowed up in Victory; I am risen from the Dead, and have triumphed over the Grave, and am by GOD the Father exalted to be a Prince and a SAVIOUR; He hath given all Things into my Hands, and my Power is unlimited and unrestrained; all Things both in Heaven and Earth obey my Will, and as an Act of this Authority, *As my Father hath sent me, even so send I you*, and give you, by Virtue of the following Commission, Power to make Disciples, and in my Name to admit them into the Church: What ye shall do herein according to my Institution, I will ratify and confirm your Act, for *Lo, I am with you alway, even unto the End of the World*; Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

The Word *Baptism* implies dipping or plunging in Water, or sprinkling or washing with it; and as the Element of Water hath a natural Property of cleansing, so this hath very anciently been used both by *Jews* and *Gentiles* as a Sacred Rite to signify inward Purification, and the washing away of Crimes and Guilt;
and

and to this the *Jews* introduced another use of Baptism, and besides Circumcision, adopted it as a Ceremony at the Initiation of Members into their Church. After this, *John*, the Fore-runner of the Messiah, in order to prepare the way for the Reception of the Gospel, did in the River *Jordan* administer the Baptism of Repentance. The *Jews* then, being accustomed to this Rite, did not look upon it as a new or uncouth Ceremony, when our LORD exalted it into a perpetual Sacrament for the Admission of Members into his Church.

All the Essentials of Baptism were pointed out by the Founder of our holy Religion, and these were to remain without any Alteration : But as to other Circumstances relating to the Administration, He hath left the Church at Liberty to order such Ceremonies as shall seem fittest to the State and Condition she is at any time in ; and to make such Orders in relation to the Manner of administering this Sacrament, which, though they are in themselves indifferent, yet it becomes our Duty to comply with them, because she prescribes them.

The Primitive Churches were not without their Forms for the decent and solemn Administration of this Rite ; and the Church of *England* hath not been wanting in making the same Provision ; and hath in her Common Prayer Book inserted three several Offices for the Ministration of Baptism, to be used according to her Direction. One of them is for the Sake of such whom the ancient Church stiled *Adults*,

4 *An Exposition on the Offices*

who were of Riper Years, and were come to the Use of their Reason, and capable of answering for themselves when they came to be Baptized. The other two are for the Use of *Infants*, one of them to be performed in the Church; and the other in Private Houses, out of Compassion to such Children, whose Health will not permit them to be carried out of Doors.

As all our Offices of Religion ought to be well understood by those who join in them, that their Zeal may be well guided, and their Behaviour suitably and properly directed; and with this View the *Communion* Office hath been already explained, as being a Service which every good Christian ought frequently to be present at: So the *Baptismal* Office will require the same Pains, though it be but once used in Behalf of every Member of our Church, and his Baptism is never to be repeated. For as to those Few who were Baptized since they came to Years of Discretion, and answered for themselves, it is very fit that in attending to the Baptism of others, they should be reminded of the Things they themselves promised, and of the Engagements they entered into, which it is their bounden Duty to comply with. And as the far greatest Part of us were Baptized in our tender Age, when we knew neither the Benefits of this Sacrament, nor the Vows and Promises which the charitable Care of our Godfathers and Godmothers made for us, and in our Names undertook that we should Perform them; so it is exceeding useful for us seriously
to

to listen to the Baptismal Service whenever it is performed, and to consider the Advantages we are entitled to from having received that Sacrament, and the Obligations which from thence we are bound to fulfil.

In order therefore to make this divine Service the better understood, I shall proceed to a Practical Explanation of *The Ministration of Public-Baptism of Infants, to be used in the Church.* This is the Title it bears in the Common Prayer Book; and this will remind us to make two Observations. First, That the Lawfulness of Infant Baptism is maintained by our Church, who in her twenty-seventh Article of Religion declares, that it ought to. “ be retained in the Church, as most agreeable with the Institution of Christ,” and hath here furnished us with a peculiar Office for the Ministration of it. The Baptizing of Infants is no novel Practice, but was in use in the Primitive Church: And certainly when our LORD commanded his Apostles to Baptize all Nations, He would have expressly forbid the Baptizing of Infants, if he had meant that they should be excluded; but as he hath not, his Permission must be understood, and even Infants comprehended under the Term of *all Nations*. Baptism succeeded in the Room of Circumcision, and those who were then capable of the one, are undoubtedly now qualified for the other. If Children of eight Days old were fit to enter into Covenant with God by Circumcision, no Reason can be given why Infants

B 3

should

6 *An Exposition on the Offices*

should at any Time be debarred from entering into Covenant with God by Baptism: Nor is it any new Thing for Children or Minors to agree to, and Promise those Things by their Guardians or Sureties, which themselves are not able either to understand or perform at the Time in which they enter into that Engagement.

A second Observation is, That this Office is intended to be used only *in the Church*; and therefore whenever this *Public Service* is used in any other Place, the Design of the Church is opposed, who hath provided another Office for *Private Use*. But I shall defer entering farther on this Topic, until I come to consider that other Form.

After the Title there follow some Rubrics of Direction. 1. Though, “ If Necessity so
 “ require, Children may be Baptized on any
 “ Day, yet the People are to be admonished,
 “ that it is most convenient that Baptism should
 “ not be administred but upon Sundays and
 “ other Holy-days, when the most Number
 “ of People come together; as well for that
 “ the Congregation there present may testify
 “ the receiving of them that be newly Baptized into the Number of CHRIST’s Church;
 “ as also because in the Baptism of Infants
 “ every Man present may be put in Remembrance of his own Profession made to God
 “ in his own Baptism; for which Cause also
 “ it is expedient that Baptism be ministered
 “ in the Vulgar Tongue.”

2. “ There

2. “ There shall be for every Male Child
“ to be Baptized, two Godfathers and one
“ Godmother; and for every Female, one
“ Godfather and two Godmothers.” It will
interfere less with the Explanation of the Of-
fice, if I here speak of this Institution; which
seems to be borrowed from the *Jews*, who
formerly did, and even now do require Spon-
sors to answer for those who are to be Cir-
cumcised. Baptism is a Covenant, wherein on
one Side God promiseth to convey Pardon
and Grace, and expects that Man should, on
his Part, promise Faith and Obedience: And
so when Infants, not yet arrived at the Use of
their Speech or their Reason, are Baptized, it
becomes necessary for some other Persons to
lend their charitable Assistance, and to under-
take in the Name of such Infants for the Per-
formance of their Part of the Covenant.

In the first Ages of Christianity this Custom
was introduced into the Church; and then in-
deed there was especial need of it: For if those
who were related to, and had the Care of any
Child which was Baptized, were, by the Per-
mission of Providence, taken off by Persecu-
tion;—or if, through their own Frailty they
fell from the Faith, and revolted to Heathenism
for fear of Persecution;—in these Cases the
Church had still in reserve some who had so-
lemnly engaged themselves to see the Children
brought up in the Faith and Fear of CHRIST.
And as the Case stands now with us, consider-
ing the Coldness and Indifferency of most Peo-
ple

ple in Affairs of Religion, the Ignorance which incapacitates some Parents, and the wicked Slothfulness which hinders others from Instructing; it from hence becomes very fit, that some other Persons, besides the Parents, should promise to overlook the religious Education of the Children to be Baptized. The Parents are already bound by an inviolable Law to promote the Spiritual, as well as the Temporal Happiness of their Children; and therefore they are not admitted as Sponsors in Baptism, but the Church requires this from others, as a supernumerary Security. If the Parents of the Children take all possible Care to give them a virtuous and religious Education, the Sureties are then eased of their Charge: But if the Parents omit this;—if the Children have the Misfortune to lose their Parents, and to be left Orphans;—if they take to ill Courses, and neglect the Duties of Religion;—in these Cases, Godfathers and Godmothers are obliged to exert themselves, and to remind them what a solemn Vow, Promise and Profession was made in their Name at Baptism; for they have a Sort of Paternal Right to admonish, exhort and rebuke those for whom they are Sponsors. If this kind of Guardianship be thought by any to be too great a Burden, let them remember, that as soon as the Child is come to Years of Discretion, and is instructed in the first Principles of Christianity, they may discharge the Obligation, and quit themselves of the Trust, by bringing the young Person to the Bishop to be *Confirmed*
by

by him, and to take upon himself those Vows which his Sureties formerly made in his Name.

3. The next Rubric enjoins the giving decent and timely Notice of a Christening to the Minister, either "over Night or before the beginning of Morning Prayer;" and that when he hath "appointed" the Time of the Day, they are all, immediately after the last Lesson, "to be ready at the Font," where "Pure Water" is to be provided for the Performance of this sacred Rite. Water is the Element appointed by our SAVIOUR as an Essential, without which the Sacrament cannot be administered; and it ought to be "Pure," both in regard to Decency, and to the spiritual Significancy of it, as employed to wash away Sins. The Apostles and Primitive Christians Baptized in Ponds and Rivers, and in any Place which had Water convenient; but when the Empire became Christian, and Churches were built for the Worship of CHRIST, Baptisteries were joined to them, or *Fonts* (receiving their Name from the Fountains or Springs formerly used for the same Purpose) were set up at the Entrance of them, to signify by their Situation the Admission of Members into the Church by Baptism.

The Time being now come, and every thing ready for the Celebration, the *Priest*, who under the Bishop, and by Authority derived from him, is the proper and ordinary Minister of Baptism, or the *Deacon*, as his Deputy or Assistant, *standing* at the Font is to enquire whe-

10 *An Exposition on the Offices*

ther “this Child hath already been Baptized, “or no?” The Reason of this Question is founded upon this Christian Maxim, that Baptism is never to be repeated. There is but “one LORD, one Faith, one Baptism,” *Eph. iv. 5.* As we are by that Sacrament admitted into the Church of CHRIST, the very Nature of it shews that it ought to be but once administered. Circumcision under the Law, and Baptism under the Gospel, were instituted as Sacraments by which Men were to enter into Covenant with GOD; and if through Malice or Frailty they afterwards break his Covenant, they were not to be re-entered by those Rites, but other Means were provided whereby they might be reconciled to GOD, without being Circumcised or Baptized again: And thus in the *Nicene Creed* we profess to believe “one “Baptism for the Remission of Sins.” If indeed this Rite should be administered in any other Manner than that in which our LORD instituted it, and any of the Essentials of Baptism should be omitted, it then ceaseth to be a Sacrament, it is of no Value or Efficacy, and the Person in Behalf of whom this vain Ceremony was used, is obliged to receive the true Christian Baptism, attended with all its essential Parts. Neither is this Rebaptization or a Repetition of the Sacrament, because the other was not according to the Institution of CHRIST, and so no Baptism.

If the Minister, upon Enquiry, is informed that the Child hath not been already Baptized,
he

he then begins the Office with a Preface, in which is declared that "all Men are conceived
 " and born in Sin, and none can enter into the
 " Kingdom of God, except he be regenerate
 " and born anew of Water and of the Holy
 " GHOST;" and therefore he desires the Congregation "to call upon God through CHRIST,
 " that he will grant to this Child that Thing
 " which by Nature he cannot have, that he
 " may be Baptized with Water and the Holy
 " GHOST, and received into CHRIST's holy
 " Church, and be made a lively Member of
 " the same." Then, after the usual Invitation, "Let us Pray," follow two devout Prayers: The former of them commemorates God's Mercy in "saving *Noah* and his Family in
 " the Ark from perishing by Water, and in
 " safely leading the Children of *Israel* through
 " the *Red Sea*," which were two remarkable Types of Baptism; and also the Baptism of his Beloved SON, who thereby did "sanctify
 " Water to the mystical washing away of Sin;" and then God is besought "mercifully to look
 " upon the Child, to wash him and sanctify
 " him with the Holy GHOST, that he being
 " delivered from Wrath, may be received into
 " the Ark of CHRIST's Church, and being
 " stedfast in Faith, joyful through Hope, and
 " rooted in Charity, may so pass the Waves
 " of this troublesome World, that finally he
 " may come to the Land of everlasting Life." All here is so easy to the meanest Christian, that it needeth no Explanation; only thus.

much must be remembred, that every one in the Congregation ought devoutly to join in this and all the other Prayers, and to shew their Piety, their Zeal and their Charity, in interceding for the Child or Children here offered to G O D, that they may effectually receive all the Benefits annexed to this holy Sacrament.

The next Prayer, by the most awful and prevailing Titles, begs of G O D, that “ the Infant coming to his holy Baptism, may receive
“ Remission of Sins by Spiritual Regeneration; that G O D, according to his Promise,
“ would give to those who ask, let them that
“ seek find, and open the Gate unto them
“ that knock; that this Infant may enjoy the
“ everlasting Benediction of his heavenly Washing, and come to his eternal Kingdom.”

What is meant here by *Spiritual Regeneration* requires to be spoken to; to “ be regenerate
“ and born anew of Water,” are in the Beginning of this Office spoken of as the same Thing; “ the Inward and Spiritual Grace,” conveyed to us in this Sacrament, is by our Church Catechism said to be “ a Death unto
“ Sin, and a new Birth unto Righteousness; for
“ being by Nature born in Sin, and the Children of Wrath, we are hereby made the
“ Children of Grace.” “ We are buried with
“ CHRIST by Baptism into Death, that like
“ as CHRIST was raised up from the Dead
“ by the Glory of the FATHER, even so we
“ should walk in Newness of Life.” *Rom. vi. 4.* And the same St Paul styles Baptism
“ the

“ the Washing of Regeneration ;” *Tit.* iii. 5. because in Baptism the Holy Spirit works in us a Change something like a new Birth, translating us from a natural State in *Adam*, to a spiritual State in *CHRIST*; both the Water and the Spirit at the same Time concurring to this new Birth : For as we are but once born into our natural Life, so we are but once born into our Spiritual or Christian Life : We are but once Baptized, and once Regenerated ;— Regenerated at the very Time when we are Baptized. This is the Language of Scripture, thus this Term was applied by the antient Fathers, and thus it is used by our Church : So that to speak of a Christian’s being Regenerated in any other Stage of his Life ; or to apply the Term of Regeneration or new Birth, to the turning from a lapsed State to a State of Holiness,—to that Renovation, Amendment or Renewal of the Heart of Man, which is the Duty of a Christian, and which the Word of God exhorts us to acquire,—to make it signify Conversion or Repentance ; is, if there were no worse Consequences attending it, mixing and confounding of distinct Notions, misapplying Scripture Phrases, and abusing the ancient and known Language of the Church.

After this Prayer is ended, the Minister reads that Portion of the Gospel by *St. Mark*, in which is related the kind Reception which little Children met with from the Blessed *JESUS* ; and then he is ordered to make “ a brief
“ Exhortation on the Words” which he hath
read ;

read; observing to the People that "CHRIST
 " commanded little Children to be brought
 " unto him; how he blamed those that would
 " have kept them from him; how he exhort-
 " eth all Men to follow their Innocency; how
 " he declared his Good-will towards them, by
 " Embracing them, Laying his Hands upon
 " them, and Blessing them:" Hence we ought
 to believe that he will be equally indulgent
 towards this present Infant, and favourably
 allow the charitable Work of those who bring
 him to Baptism: And upon this he begins a
 Thanksgiving to Almighty God, for having
 " vouchsafed to call us to the Knowledge of
 " his Grace, and Faith in him," begging that
 he would "increase this Knowledge, and con-
 " firm this Faith in us evermore, and give
 " his Holy Spirit to this Infant, that he may
 " be born again, and be made an Heir of
 " everlasting Salvation, through our LORD
 " JESUS CHRIST."

Next follows an Address to the Godfathers
 and Godmothers, reminding them of what
 they have prayed for, and that they may surely
 depend on CHRIST's performing his Promise
 of granting their Petitions. But as in all Co-
 venants there must be an Engagement on both
 Sides, so in the present Case, the " Infant must
 " also faithfully for his Part promise by his
 " Sureties, until he come of Age to take it
 " upon himself, that he will renounce the
 " Devil and all his Works, and constantly be-
 " lieve

“ believe God’s holy Word, and obediently
“ keep his Commandments.”

These Queries ought regularly to be made to, and answered by the Person who is to enter into Covenant; but as the Infant is not capable of understanding the Questions, or of making any Answer, this Incapacity must be supplied by those who undertake for him, who must answer in his Name: And the Questions might without any Absurdity be put to the Infant, “ Dost thou Promise? Wilt thou be Baptized?” And the Answers made by the Sureties, representing the Person of the Infant, might without the least Impropriety be, “ I promise,—I will:” Or the Demand may be addressed directly to the Sponsor, “ Dost thou in the Name of this Child?”---But however this be done, Answers ought to be made in the Words set down in the Common Prayer Book, and not, as is too much the Practice of the Times, Assent to be given only by Silence or a consenting Bow.

The first Demand relates to the Renunciation of the Devil, and every Work which is opposite to the Design of Christianity, which are to be abjured by all who enter into Covenant with God by Baptism. The Second requires a stedfast and lively Faith in the Holy Trinity, and in all the several Articles of the Religion of CHRIST, which are there briefly summed up in the Words of the Apostles Creed. The Third regards the Will and Desire of the Child to enter into the Church by

8 Baptism,

Baptism, or “be Baptized in this Faith?” and the positive Answer is, “This is my De-
 “fire:” charitably supposing that if the In-
 fant understood what is now transacting for
 eternal Benefit, and was capable of explain-
 ing himself, he would do it in these Words;
 and if when he comes of Age, he doth not
 willingly and heartily confirm every Thing
 which is here done and promised for him un-
 der every one of these Demands, he thereby
 forfeits all the Benefits which Christian Baptism
 confers. The fourth and last Question is,
 whether “he will obediently keep God’s holy
 “Will and Commandments, and walk in the
 “same all the Days of his Life?” And the
 “Answer is, I will.” Thus then Wicked-
 ness being renounced, Faith declared, Obedi-
 ence vowed, and Baptism requested, the Mini-
 stration of the Sacrament may solemnly proceed.

But let me stop to remark, that it is sup-
 posed that the Sponsors who undertake this
 kind Office in Behalf of another, do for them-
 selves renounce all Sin, believe the Truths of
 Christianity, and resolve to live as the Servants
 of CHRIST; for otherwise they are unfit Re-
 presentatives of an innocent Child, and shame
 themselves when they enter into this Engage-
 ment. Whilst these Demands and Answers are
 making, the rest of the Congregation are not
 to join therein: the whole Transaction being
 between the Minister on the one side, and the
 Godfathers and Godmothers on the other. But
 that this Time, instead of being lost, may be
 employed.

employed to their Spiritual Advantage, let every one seriously recollect what passed at his own Baptism; and let him take this proper Opportunity of renewing the Vows which were then made in the Behalf of himself. When the Minister begins, "Dost thou renounce?"—Let him say, not aloud so as to disturb the Congregation, but to himself, with a devout Heart, "I do renounce the Devil and all his
" Works, the vain Pomp and Glory of the
" World, with all covetous Desires of the
" same, and the carnal desires of the Flesh,
" so that, God being my Helper, I will not
" follow nor be led by them." When the Minister saith, "Dost thou believe?—repeat to yourself the Articles of your Christian Faith, and at the End say in your Heart, "All this I stedfastly believe." When he saith, "Wilt thou be Baptized?—say softly, "LORD, I thank Thee that I have been Bap-
" tized in this Faith." And when he comes to the last Demand, "Wilt thou then obedi-
" ently keep?—say within yourself, "I will
" obediently keep God's holy Will and Com-
" mandments, and walk in the same all the
" Days of my Life; and may the Grace of
" God assist me herein." Thus shall we turn this Part of the Service to our own use, into an Act of true Devotion, beneficial to our own Souls, and acceptable to Almighty God.

The Stipulations being made, the Priest offereth up to our merciful God four short Petitions, to every one of which, as to every
other

other Prayer in this Office, the People are to answer "*Amen.*" The Purport of them is, that GOD would "Grant that the old *Adam* " in this Child," the Original Corruption which every one brings with him into the World, "may be so Buried, that the new Man " may be raised up in him:—That all carnal Affections may die in him, and that all " Things belonging to the Spirit, may live " and grow in him:—That he may have " Power and Strength to have Victory, and " to triumph against the Devil, the World, " and the Flesh:"—And that all who are here (that is, at this Font, erected in the House of GOD, and set apart for this sacred Office) dedicated to GOD by his Ministers, " may also " be endued with heavenly Virtues, and ever- " lastingly rewarded, through GOD's Mercy."

Next after this, follows a Prayer for the Consecration of the Water. As in the other Sacrament we hold, that after Consecration the Elements retain the same Nature, and are Bread and Wine still: So here we think not that there is any material Change of the Water, but that it is nevertheless proper, that by reciting the Words which our LORD used when he instituted this Sacrament, and by Prayer, we should set apart this Water from profane and common Uses, and dedicate it to GOD for the sacred Purpose for which it is designed, entreating him that it may become the Laver of Regeneration to the Child to be Baptized therein: And therefore the Church prayeth, that
He

He “ whose most dearly beloved Son, for the
“ Forgiveness of our Sins, did shed out of
“ his most precious Side both Water and
“ Blood, and gave Commandment to his Dis-
“ ciples, that they should go teach all Na-
“ tions, and Baptize them in the Name of the
“ FATHER, and of the SON, and of the Holy
“ GHOST; would regard the Supplications of
“ his Congregation, sanctify this Water to
“ the mystical Washing away of Sin, and
“ grant that this Child now to be Baptized
“ therein, may receive the Fulness of Grace,
“ and ever remain in the Number of his faith-
“ ful and elect Children, through JESUS CHRIST
“ our LORD.”

The Minister then, taking the Child into his Arms, requireth of the Godfathers and Godmothers to *Name* it. The *Jews* always named their Children at the Time of their Circumcision, and Christians have always given them a Name at the Time of their Baptism, both which were Sacraments of their Initiation into their respective Churches. The Option of the Name undoubtedly belongeth to the Parents, but as it is a Token of our new Birth, those who undertake for us are enjoined to acquaint the Minister with it: Who calling the Child by his Name, and either *dipping* him in the Water, or *pouring* Water upon him, saith,
“ I Baptize thee in the Name of the FATHER,
“ and of the SON, and of the Holy GHOST.”
This Form of Words is an essential Part of this Sacrament; it was prescribed by our Blessed
LORD,

LORD, and none but Heretics ever presumed to make any Alteration in it. It denotes not only the Authority of the Administrator, and by whom he is empowered to admit new Members into the Church; but also declareth the Three Persons in the holy and undivided Trinity, into whose Faith, Worship and Obedience every one is Baptized.

As to the Manner in which the Water is used, either by *pouring* it upon the Child, or *dipping* him in it, our Church hath not determined, but left it at large that either Way may be used according to Discretion. In the first Ages of the Church, the most common Custom was that of plunging or dipping the new Converts, numbers of whom were grown Persons, into the Water: And as long as the warm Climates of the East, and the Strength of the Persons Baptized prevented any Inconveniency from following it, this was observed; but yet not so rigidly as never to be altered; for even then, in the Primitive Times, in the Case of Clinics or Sick Persons who were confined to their Beds, and could not attend the public Baptisteries, this Sacrament was permitted to be administered by Asperision or pouring of Water on them. This Method afterwards grew more common; and as the Gospel spread towards the colder Countries of the North, sprinkling was more commonly used, lest the Person's Health should be endangered by the other Practice of dipping: And surely Infants require as tender Usage as Sick Persons,

fons, and if sprinkling with Water hath always been thought sufficient for these, it cannot with any shew of Reason be denied to the others. Water must be used; as to the Quantity it is indifferent; nor must we think that the Grace given by God in Baptism is measured by, or bears any Proportion to the Quantity of Water used in that Sacrament.

The Baptism being compleated, and the Infant thereby made a Christian, the Minister, still holding him in his Arms, solemnly declares his “ Reception into the Congregation of
“ CHRIST’s Flock, and signs him on the Fore-
“ head with the Sign of the Cross, in Token
“ that hereafter he shall not be ashamed to
“ confess the Faith of CHRIST crucified, and
“ manfully to fight under his Banner against
“ Sin, the World, and the Devil, and to con-
“ tinue CHRIST’s faithful Soldier and Servant
“ unto his Life’s End.”

This ancient, harmless and significant Ceremony hath met with much Opposition from the Adversaries of our Church, and by some been made an Argument for dissenting from us. The Rubric at the End of this Office refers us to the thirtieth Canon of our Church for Satisfaction herein; and therefore instead of saying any Thing of my own on this Head, and because many have not the Book of Canons by them, I shall beg Leave to make a large Extract from it. It bears for its Title, “ The lawful Use of the Cross in Baptism explained.” In it the Convocation “ com-
“ mends

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“ mends to all the true Members of the Church
“ of *England*, these their Directions and Ob-
“ servations.”

“ First, That although the *Jews* and Hea-
“ thens derided both the Apostles, and the rest
“ of the Christians, for preaching and believ-
“ ing in him who was Crucified upon the
“ Cross ; yet all, both Apostles and Christians,
“ were so far from being discouraged from
“ their Profession by the Ignominy of the
“ Cross, as they rather rejoiced and triumphed
“ in it. Yea, the Holy Ghost, by the Mouths
“ of the Apostles, did honour the Name of
“ the Cross (being hateful among the *Jews*)
“ so far, that under it be comprehended not
“ only CHRIST crucified, but the Force, Ef-
“ fects, and Merits of his Death and Passion,
“ with all the Comforts, Fruits and Promises
“ which we receive or expect thereby.”

“ Secondly, The Honour and Dignity of
“ the Name of the Cross, begat a reverend
“ Estimation even in the Apostles Times of
“ the Sign of the Cross, which the Christians
“ shortly after used in all their Actions, there-
“ by making an outward Shew and Profession,
“ even to the Astonishment of the *Jews*, that
“ they were not ashamed to acknowledge him
“ for their LORD and SAVIOUR, who died for
“ them upon the Cross. And this Sign they
“ did not only use themselves with a kind of
“ Glory, when they met with any *Jews*, but
“ signed therewith their Children when they
“ were Christened, to dedicate them by that
“ Badge

“ Badge to his Service, whose Benefits be-
 “ stowed upon them in Baptism, the Name of
 “ the Cross did represent. And this Use of
 “ the Sign of the Cross in Baptism was held
 “ in the Primitive Church, as well by the
 “ *Greeks* as the *Latins*, with one Consent and
 “ great Applause. At what Time, if any had
 “ opposed themselves against it, they would
 “ certainly have been censured as Enemies of
 “ the Name of the Cross, and consequently
 “ of CHRIST’s Merits, the Sign whereof they
 “ could no better endure. This continual and
 “ general Use of the Sign of the Cross, is evi-
 “ dent by many Testimonies of the Ancient
 “ Fathers.”

“ Thirdly, It must be confessed that in pro-
 “ cess of Time the Sign of the Cross was
 “ greatly abused in the Church of *Rome*, es-
 “ pecially after that Corruption of Popery had
 “ once possessed it. But the Abuse of a Thing
 “ doth not take away the lawful Use of it.
 “ Nay, so far was it from the Purpose of the
 “ Church of *England* to forsake and reject the
 “ Churches of *Italy, France, Spain, Germany,*
 “ or any such like Churches, in all Things
 “ which they held and practised; that it doth
 “ with Reverence retain those Ceremonies
 “ which do neither endamage the Church of
 “ God, nor offend the Minds of sober Men :
 “ And only departed from them in those par-
 “ ticular Points, wherein they were fallen both
 “ from themselves in their ancient Integrity,
 “ and from the Apostolical Churches which
 “ were

“ were their first Founders. In which respect,
 “ amongst some other very ancient Ceremo-
 “ nies, the Sign of the Cross in Baptism hath
 “ been retained in this Church, both by the
 “ Judgment and Practice of those Reverend
 “ Fathers and great Divines, of whom some
 “ constantly suffered for the Confession of the
 “ Truth, and others being Exiled, did after
 “ their Return continually defend and use the
 “ same. This Resolution and Practice of our
 “ Church hath been allowed and approved,
 “ because indeed the Use of this Sign in Bap-
 “ tism, was ever accompanied here with such
 “ sufficient Cautions and Exceptions against all
 “ Popish Superstition and Error, as in the like
 “ Cases are either fit or convenient.”

“ First, The Church of *England* since the
 “ abolishing of Popery hath ever held and
 “ taught, and so doth hold and teach still, that
 “ the Sign of the Cross used in Baptism, is no
 “ Part of the Substance of that Sacrament:
 “ For when the Minister dipping the Infant in
 “ Water, or laying Water upon the Face of
 “ it, (as the Manner also is) hath pronounced
 “ these Words, *I Baptize Thee in the Name of*
 “ *the Father, and of the Son, and of the Holy*
 “ *Ghost*, the Infant is fully and perfectly Bap-
 “ tized. So as the Sign of the Cross being
 “ afterwards used, doth neither add any thing
 “ to the Virtue and Perfection of Baptism,
 “ nor being omitted doth detract any thing
 “ from the Effect and Substance of it.”

“ Secondly,

“ Secondly, It is apparent that the Infant
“ baptized is, by virtue of Baptism, before it
“ be signed with the Sign of the Cross, re-
“ ceived into the Congregation of CHRIST’s
“ Flock as a perfect Member thereof, and not
“ by any Power ascribed unto the Sign of the
“ Cross. So that for the very Remembrance
“ of the Cross, which is very precious to all
“ them that rightly believe in JESUS CHRIST,
“ and in the other Respects mentioned, the
“ Church of *England* hath retained still the
“ Sign of it in Baptism : Following therein
“ the Primitive and Apostolical Churches, and
“ accounting it a lawful outward Ceremony
“ and honourable Badge, whereby the Infant
“ is dedicated to the Service of him that died
“ upon the Cross.”

“ Lastly, The Use of the Sign of the Cross
“ in Baptism, being thus purged from all Po-
“ pish Superstition and Error, and reduced in
“ the Church of *England* to the primary In-
“ stitution of it, upon those true Rules of
“ Doctrine concerning Things indifferent,
“ which are consonant to the Word of God,
“ and the Judgments of all the ancient Fa-
“ thers, we hold it the Part of every private
“ Man, both Minister and other, reverently
“ to retain the true Use of it prescribed by
“ public Authority, considering that Things
“ of themselves indifferent, do in some Sort
“ alter their Natures, when they are either
“ commanded or forbidden by a lawful Ma-
“ gistrate, and may not be omitted at every

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“ Man’s Pleasure contrary to the Law when
 “ they be commanded, nor used when they are
 “ prohibited.”

To return to the Baptismal Office : After
 the Infant is received into the Congregation,
 the LORD’S Prayer is repeated : And after that,
 the Church, sensible of the great Benefit the
 Child hath been made Partaker of, heartily
 thanks GOD that he hath been “ pleased to Re-
 “ generate him with his holy Spirit, to receive
 “ him for his own Child by Adoption; and to
 “ incorporate him into his holy Church.” And
 then GOD is humbly besought “ to grant that
 “ this Infant being dead unto Sin, and living
 “ unto Righteousness, and being buried with
 “ CH. IST in his Death, may crucify the old
 “ Man, and utterly abolish the whole Body
 “ of Sin ; and that as he is made Partaker of
 “ the Death of his Son, he may also be Par-
 “ taker of his Resurrection ; so that finally he
 “ may be an Inheritor of the heavenly King-
 “ dom.”

All now *standing up*, nothing remains but
 an Exhortation which the Minister is to make
 to the Godfathers and Godmothers ; reminding
 them of what they as Sureties have undertaken
 for the Child ; and that this is no Matter of
 mere Form, but that it is their “ Parts and
 “ Duties to see that this Infant be taught, so
 “ soon as he shall be able to learn, what a so-
 “ lemn Vow, Promise and Profession he hath
 “ here made by them ;” to do all that is in
 their Power towards having him “ Virtuouſly
 “ brought

of Baptism and Confirmation. 27

“ brought up to lead a Godly and a Christian
“ Life;” that to this End he should attend
to “ hear Sermons, and should learn the Creed,
“ the LORD’s Prayer, and the Ten Command-
“ ments in the Vulgar Tongue, and be in-
“ structed” not only in the Words, but the
Sense of the *Church Catechism*, and then they
are to bring him to the Bishop to be *Confirmed*,
and to take upon himself those Vows which
they his Sureties have now made in his Name.
And here the Service Ends.

After this is added this Declaration for the
Comfort of Parents, “ It is certain by GOD’s
“ Word, that Children which are Baptized,
“ dying before they commit actual Sin, are
“ undoubtedly saved.” For as full Pardon
and Remission of Sin, is one of the Benefits
of this Sacrament, the Baptized Infant can
have remaining in him no Taint of that Ori-
ginal Guilt which he derived from the Fall of
his first Parents ; and if he die in his tender
Age, before there is any possibility of appre-
hending Good and Evil, or of offending by
the Commission of actual Sin, he must to that
Time have continued Guiltless, and so die in
the Favour of GOD, and through Mercy and
the Grace received in Baptism, be admitted as
one of CHRIST’S Fold into the Kingdom of
Heaven.

OF PRIVATE BAPTISM.

HAVING already explained in an easy and practical Manner, The Office of Public Baptism; I come now to consider the next Service in our Common Prayer Book, which is there intitled, *The Ministration of Private Baptism of Children in Houses*. And here my Labour will be much Abridged, as there are many Things in this Office which have been already explained in the former. The Essentials of Baptism are always the same, and are never to be omitted or altered: But the Time and the Place, the Manner and Circumstances admit of some Variation.

The first Rubric which precedes this Office, requires the Minister or “ Curate of every Parish to Admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday after their Birth without great and reasonable Cause.” To delay any Point of Duty is dangerous, since Time and the Accidents it brings with it are not in our Power; and if Parents for no substantial Reason defer the Baptism of Children, when their precarious Life depends on so slender a Thread, and in the mean Time Death should snatch them away Unbaptized; how would

they blame themselves for such a Neglect of Duty?

The Ministers are farther to warn their Flock, “ That without great Cause and Necessity they procure not their Children to be Baptized at Home in their Houses: But when Need shall compel them so to do, then Baptism shall be administered on this Fashion,” afterwards set down. From whence we may draw two Observations, first, That the Church is the Place in which Baptism ought generally and regularly to be administered; and, secondly, That whenever it is done in a Private House, this *Private* Office only must be used, I need not take any Pains to prove that no Part of God’s Service more properly demands Reverence and Solemnity, than the Administration of those Sacraments which CHRIST himself hath ordained. The *Jewish* Sacrifices were confined solely to the Temple, and the Christian Sacraments, are with great Propriety to be celebrated in our Churches, except in those Cases where Sicknefs or Infirmary dispenseth with Solemnity: and surely we shall seem very undeserving of the Grace of God, if we think much to wait in his House to partake of the Means. And as to the Sacrament of Baptism, it cannot well be administered with so much Reverence in private Houses, where it is frequently attended with Indecencies very unbefitting such an holy Rite;—where the Guests come as to an Entertainment or a Merry-meeting, and too often,

I fear, look upon the Ministration of it, and the Prayers used at it, only as a formal customary Introduction to their Jollity and Feasting, if not to their loose Mirth. In order to prevent this Custom as much as possible, let the Parents or those who have the Care of unbaptized Infants, neither deceive the Ministers nor their own Souls, by pretending the Children are weak and in danger of Death, when they are not; for to procure the Sacrament to be given in Private by a Lie, is a Crime which will certainly be very odious in the Sight of the God of Truth, and will not go unpunished.

Secondly, As our Church hath kindly provided for Cases of Necessity by a particular Office, she must be understood to forbid the Use of the other Office of *Public Baptism* upon such Occasions. The former was composed to be used when the Danger the Child is in requires Haste, and the Time and Exigence will not permit larger Forms or greater Solemnity; and therefore the Essentials being observed, the other Ceremonies must give way to Necessity; and if the Child survives its present weak State, it is to be brought to Church to be received into the Congregation, and the Sponsors are then to Promise for it: But all this is prevented when the whole Solemnity is performed in a Chamber, which is strictly ordered to be done only at the Font. Besides which I might add, that there are several Passages in the Public Office, which are peculiarly adapted to its Use
in

in the Church, and which are not free from Absurdity and Impropriety when they are delivered in a private Room.

The next Rubric limits the Performance of this Sacrament to “the Minister of the Parish, “or in his Absence to any other lawful Minister that can be procured.” So that Women and mere Lay-men are wholly excluded from intermeddling herein. When our Lord instituted Baptism, he gave his Commission to his Apostles, and in them to their Successors, and promised, as to what they should do herein, to be with them “even unto the End of “the World.” To admit Persons into the Church, is an Act of Authority which none should pretend to, but those who are thereunto impowered by CHRIST the Head of it: And in his Name it is that they on God’s Part promise Remission of Sins and Spiritual Regeneration, which come primarily and originally from God, and are never conveyed to Man in the Sacraments, but by those whom he hath been pleased to make his Instruments. That this is the Opinion of our Church is plain from her Declaration in the twenty-third Article, where she saith, “It is not lawful for any Man “to take upon him the Office of public Preaching or Ministry, of the Sacraments in the “Congregation, before he be lawfully called “and sent to execute the same:” And in her twenty-sixth Article she discovers the Grounds on which she passeth this Judgment, because “Those who have Authority in the Minистра-

“ tion of the Word and Sacraments, do not
 “ the same in their own Name, but in
 “ CHRIST’S, and do minister by his Commis-
 “ sion and Authority.”

When therefore an infirm Infant is to be baptized at Home, and a lawful Minister is procured, he “ with them who are present, is
 “ to call upon God, and say the LORD’S
 “ Prayer, and as many of the Collects ap-
 “ pointed to be said before in the Form of
 “ Public Baptism, as the Time and present
 “ Exigence will suffer. And then the Child
 “ being named by some one that is present,
 “ the Minister shall pour Water upon it,” and use that divine and unalterable Form; “ I
 “ Baptize Thee in the Name of the FATHER,
 “ and of the SON, and of the holy GHOST.” After which he concludes the Service with a Thanksgiving from the former Office.

Left any one should imagine that the Sacrament administered in this short and concise Manner, is not complete, and the Child hereby not made a Christian: or should be apt to think or say, that the Child is only *half* Christened, as too many Ignorant People foolishly and absurdly express themselves; the Church adds, by way of Explanation, “ Let them not
 “ doubt, but that the Child so Baptized is
 “ lawfully and sufficiently Baptized, and ought
 “ not to be Baptized again. Yet nevertheless,
 “ if the Child which is after this sort Bap-
 “ tized, do afterward live, it is expedient that
 “ it be brought into the Church, to the Intent
 “ that

“ that if the Minister of the same Parish did
“ himself Baptize that Child, the Congrega-
“ tion may be certified of the true Form of
“ Baptism, by him privately before used :”
And then he is to declare this in the Words
set down in the Book.

“ But if the Child were Baptized by any
“ other lawful Minister,” then he is to exa-
mine those who bring the Child to Church, by
whom it was done,—in whose Presence,—and
with what Matter and Words the Child was
Baptized ; and if by their “ Answers he finds
“ that all Things were done as they ought to
“ be : then shall not he Christen the Child
“ again, but shall receive him as one of the
“ Flock of true Christian People,” and in
Words set down, acquaint the Congregation,
that all having been “ well done, he is by the
“ Laver of Regeneration in Baptism received
“ into the Number of the Children of God,
“ and Heirs of everlasting Life.”

The Gospel is read, and the Exhortation
upon it, the LORD's Prayer repeated, and the
Thanksgiving follows, almost all agreeing with
the former Office, except the change of a few
Words in regard to the Child's having been al-
ready Baptized. Then the Name of the Child
being asked, the Godfathers and Godmothers
have the same Demands put to them, and the
same Answers are required. After which the
Minister receives him into the Congregation,
and signs him with the Cross ; and after the
short Preface, returns GOD hearty Thanks in

Behalf of the Infant, and concludes with an Exhortation relating to the Duty of the Sponsors, all pretty nearly the same as in the former Office. So that here no farther Explanation is requisite.

There is a Possibility that when the Priest questions those who bring the Child, whether he hath been rightly Baptized, their Answers may be so uncertain that he cannot learn whether the Infant hath had the true Christian Baptism, or whether any of the essential Parts of that Sacrament were omitted: And in this Case he is ordered to use the whole Service of Public Baptism, but when he comes to the Form of Baptism to say, “If thou art not already Baptized, I Baptize thee, &c.” And this Form of Hypothetical Baptism is, I think, made use of for those Children whose Parents have deserted them in their Infancy, when they fall into charitable Hands, and it is not known whether they have been already Baptized or not.

Of the BAPTISM of such as are of Riper Years.

IT hath been observed that our Church, in her Liturgy, hath furnished us with three different Offices to be used in the Celebration of the Sacrament of Baptism, each adapted to the

the particular Circumstances either of Place or Person. The third and last of these comes now to be briefly considered.—I say briefly, because the Essentials of Baptism being religiously preserved in them all, and the Addresses to the Almighty both in the Petitions and Thanksgivings being nearly the same, a Single Explanation of them is sufficient, and Repetitions would be useless and insipid.

This Service is intitled, “The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.” And therefore it is plain that, in this Case, some Parts of it must differ from the other Forms, which regarded only the Baptizing of Infants, who could not comprehend the Terms of the Gospel Covenant, nor were able to answer for themselves.

This Office was not originally in our Liturgy, but was composed and inserted at the last Review, soon after the Restoration of our Church and Nation; when with the Return of those invaluable Blessings, we were overflowed with *Jews* and Infidels, and an Inundation of Sectaries who called themselves Christians, when many of them had never been regularly admitted into the Church. On these Accounts the tender Care of our Governors in the Church, thought it proper to compose this Office, to be used in Favour of those who should be thoroughly persuaded of the Necessity of Christian Baptism, and desirous in that Sacrament to give their Name to CHRIST, and

who on Admittance into the Church would solemnly Promise and Vow to adhere to the Faith of CHRIST, and to live as his holy Gospel requires. And, besides this, as our Commerce extended itself far both into the Eastern and Western Parts of the World, and by the Care and Pains of good and pious Labourers in the Word and Doctrine, many were drawn from their Heathenism and Idolatry, and became persuaded of the Truth of Christianity; this was still another and a very powerful Reason for our having an Office suitable to the Occasions of receiving these Converts into the Church of CHRIST by Baptism.

But though our Desire is great to enlarge the Kingdom of our LORD, yet all possible Care is taken not to admit as his Subjects any who for worldly Motives or with indirect Views would croud into it. We desire no Converts, but such who are Sincere and Honest,—who are fully informed in the Nature of the Christian Covenant, and are persuaded in their Minds that it is their Duty and their spiritual Interest to come into it. The Hearts of Men are indeed deceitful, and desperately wicked, so that we cannot certainly know them. It is possible we may be deceived in the Judgment we make of them: And this should spur us up to a more diligent Enquiry into the State of their Souls, and the Sincerity and Soundness of their Intentions; and with this View our Church orders in her Rubric before this Office, that
 “when any such Persons who are of Riper
 “ Years

“ Years are to be Baptized, timely Notice
“ shall be given to the Bishop, or whom he
“ shall appoint for that Purpose, a Week be-
“ fore at the least, by the Parents, or some
“ other discreet Persons ; that so due Care
“ may be taken for their Examination, whether
“ they be sufficiently instructed in the Princi-
“ ples of the Christian Religion ; and that
“ they may be exhorted to prepare themselves
“ with Prayers and Fasting for the receiving
“ of this Holy Sacrament.” Where, by the
way, we may observe, that as Retirement from
the World, in order to give ourselves up for a
Time to serious Thoughts and Meditations,
and as Fasting and Abstinence, attended with
fervent and earnest Prayers to God for his Par-
don and Blessing, are the fittest Means to ob-
tain his Favour before we enter upon any so-
lemn and weighty Work ; so Persons who
desire to receive the Christian Baptism will
with the greatest Propriety spend the Time
immediately preceding it in this devout and
religious Manner.

“ If they shall be found fit, then the God-
“ fathers and Godmothers (the People being
“ assembled upon the Sunday or Holy-day ap-
“ pointed) shall be ready to present them at
“ the Font immediately after the Second
“ Lesson, either at Morning or Evening Pray-
“ er, as the Curate in his Discretion shall think
“ fit.” The Godfathers and Godmothers here
mentioned present the Person at the Font to
be Baptized, as those mentioned in the other
Office

Office bring the Infants to receive that Sacrament; but in other Respects they are very different. At the Baptism of an Infant they are Sponsors to answer for him, and enter into an Engagement to see him religiously Educated; but here they are only Witnesses of the Person's entering into the Christian Covenant, when with his own Mouth he binds himself to comply with the Terms of it; and the only Duty incumbent on them, is to remind him of the solemn Vows he here takes upon him.

All being ready, and standing at the Font, the Priest is to enquire whether the Party hath been already Baptized: and being assured that he hath not; he acquaints the Congregation, that all Men are born in Sin, and commit many actual Transgressions, and that they cannot enter into the Kingdom of Heaven, except they be born anew of Water and of the Holy Ghost: He therefore beseeches them to call upon God for the gracious Acceptance of the Person now present, and goes before them in the Prayers commented upon in the former Office.

The Gospel is then read, being taken out of the third Chapter of St. *John*, wherein the Evangelist records the Discourse which our blessed LORD had with *Nicodemus*, when he shewed the Necessity of being born again of Water and of the SPIRIT: A Portion of Scripture extremely well adapted to this Occasion. And in the Exhortation following the Minister makes the Application, and shews them

them the Commission for Baptizing which the Apostles received of their Master, and the readiness with which the first Christians submitted to this sacred Ordinance, and gives them good Grounds of Hope that to this Person truly repenting and coming unto CHRIST by Faith, he will grant Remission of Sins and the Gifts of the holy GHOST, and eternal Life.

Next follows the Thanksgiving for our being received into the Knowledge of Christianity, with a Petition for the Increase and Confirmation of it; and then the Priest, addressing himself to the Person to be Baptized, makes the same Demands as in the former Office, and he with his own Mouth is to answer every one of them particularly.

After this is done the Priest takes the Candidate for this Sacrament “by the right Hand,
“and placing him conveniently by the Font,
“shall ask the Godfathers and Godmothers
“the Name; and then will dip him in the
“Water or pour Water upon him, saying” those solemn and invariable Words which the blessed JESUS appointed always to be used when this Sacrament is administered; and then he
“receives him into the Congregation of
“CHRIST’S Flock, and signs him with the
“Sign of the Cross;” and exhorts the Congregation to join with him in the LORD’S Prayer, and in humble Thanks for the Blessings received, and devout Supplications for him who is now admitted into the Church by Christian Baptism. He then addresseth himself
first

first to those who have been chosen Witnesses of this sacred Action, and chargeth them to put him in mind of the solemn Vow, Promise and Profession which he hath here made; and then to the new Baptized Person, exhorting him “to walk answerably to his Christian Calling, and as becometh the Children of Life.”

Here the Office ends! Only a Rubric is added, declaring it to be “expedient that every Person thus Baptized, should be Confirmed by the Bishop so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Communion.”

OF CONFIRMATION.

THE ancient and Apostolical Rite of Confirmation was in the first Times of Christianity administered with Prayer and Imposition of Hands: some additional Ceremonies were afterwards inserted in the Celebration of it; and the Church of *Rome* hath brought into it several ridiculous Superstitions, and hereby wholly excluded the Primitive Rite of laying on of Hands. But our pious and prudent Reformers, who thought Confirmation to be of too great Use and Advantage to be laid aside and neglected, rejected all those adulterate Novelties, and restored it to the Primitive
and

and Apostolic Form; and composed a grave and solemn, a pithy and expressive Office, which in our Common Prayer Books carries this Title, "The Order of Confirmation, or
"laying on of Hands on those that are Baptized and come to Years of Discretion."

When a Day is appointed for the Celebration by the Bishop, to whom for honour Sake this Ministration is solely reserved, Notice is given to the Ministers, that they may enquire who there are in their Parishes of a proper Age who have not yet been Confirmed;—that when they have found them, they may examine them to discover their Proficiency in Christian Knowledge, and instruct them in the Expediency of this Rite, and how they are to behave at it.

The Office begins with a short Preface, declaring how convenient it is, that those who are come to Years of Discretion, and have learned the Purport of their Baptismal Vow, should with their own Mouth and Consent openly before the Church ratify and confirm the same; and therefore it is thought good to Order, "that none hereafter shall be Confirmed, but such as can say the Creed, the
"LORD's Prayer, and the Ten Commandments, and can also answer to such other
"Questions as in the Church Catechism are contained." From which Words we must not imagine a bare Recital or saying by Heart of the Church Catechism is sufficient to qualify any for Confirmation; for then many Children of a younger Age than are usually
allowed

allowed of, would, by the help only of a good Memory, be fit for Confirmation: But the Church really intends that none should be presented to the Bishop, before they can, not only say, but understand and give a rational Account of the Christian Doctrine, and in particular are well acquainted with their Baptismal Vow, which they come hither to renew.

The Preface ended, the Bishop demands of the Persons to be Confirmed, whether they do, in the Presence of God and the Congregation, renew their Baptismal Vow, and take it upon themselves to believe and do those Things which their Godfathers and Godmothers undertook and promised for them at their Baptism?

After every one of the Candidates for Confirmation hath shewn his readiness to renew this Vow by a direct Answer in an audible Voice; the Bishop and Congregation join to express their Joy in the Words of the Psalmist;—in acknowledging their good Intentions to be owing to the Help of God;—in Blessing him for inspiring them with good Desires;—and begging that their Prayers which they are now about to offer up may be heard and accepted.

After these Versicles and Responses, follows a Prayer, which hath, with little Variation, been used for several Ages in the Office of Confirmation; that those who in Baptism have received the HOLY GHOST the Sanctifier, may at this Time receive the sevenfold Gifts of the HOLY GHOST the Comforter.

When

When the Bishop hath in this Manner besought God, he lays his Hands on the Head of every one severally, and begs for them the Defence of God's heavenly Grace, and the daily Increase of his holy SPIRIT, which are the Benefits of Confirmation when rightly and duly celebrated.

After the mutual Christian Salutation of the Bishop and People, the LORD's Prayer is here subjoined, and is immediately followed by two Collects; in which the Bishop prays, that the Imposition of his Hands on those Persons, may not be a vain and empty Ceremony, but that what is now done may be effectual to their well Living here, and their Salvation hereafter: After which he dismisseth them with a solemn Blessing.

Thus is this short, but excellent Office of our Church drawn up, so as to avoid the two Extremes of Enthusiasm and foppish Superstition on the one Hand, and of slovenly Irreverence and Indecency on the other: And as the Rite is itself undoubtedly Apostolical, so our Manner of administering it is agreeable to the Practice of the Apostles.

At the End of this Office it is ordered, that
“none shall be admitted to the holy Commu-
“nion, until they be Confirmed, or be ready
“and desirous to be Confirmed.”

I now proceed to apply what hath been said in the Examination of these Offices of Baptism and Confirmation, in an Address to those who are in a peculiar Manner concerned in them.

In

In regard to Baptism, I must first speak to those who have the Care of young Children who are not yet Baptized; that, whether they be Parents or Relations, it is a Duty incumbent on them to cause the Infants to be brought to CHRIST's holy Baptism; and there to be regenerated and born anew of Water and the SPIRIT, and be made Members of CHRIST, and Heirs of Salvation. Let them not dare to look upon this as a vain or empty Ceremony, which may safely either be complied with, or omitted; but as a Sacrament instituted by CHRIST himself for a Means of Grace, and for the solemn Entrance of his Disciples into the Christian Church. Let them not therefore detain the Infant by any unnecessary Delays, but cause it to be Baptized as soon after its Birth as they conveniently can, lest by some unforeseen Accident the Child should die before it hath received this Sacrament, and they undergo the heavy Weight of their criminal Neglect. If the Child is well enough to be brought to Church, let them, by no false Pretence of Illness or Danger, prevail on the Minister to Baptize it at Home, for Deceit and Falshood should never keep Company with religious Duties. When the Sponsors and others bring the Child to the Church, let them do it in such a decent and grave Manner, as may shew that they are properly disposed to perform an Office well-pleasing to God: And when they come to the Font let them there behave with a religious Composure. Let their Attention be fixed upon
the

the Service, the Prayers be offered up to God with Fervour, and all the Responses made with a becoming Gravity. The same serious Deportment will become them in their Return from the Church, and when they come Home they will have great Reason to rejoice that the Infant is made a Christian; but this Joy must be kept within decent Bounds, and not be suffered to degenerate into Ribaldry or Immodesty. They may express their Satisfaction by cheerfully entertaining their Friends, according to their Station and Circumstances, but it becomes a Sin when the Feast exceeds the Bounds of Temperance and Sobriety. And the Parent, who for Joy that his Child is dedicated to CHRIST, shall himself Sacrifice to the Devil in Rioting and Debauchery, will be far from finding any Excuse for his Behaviour: For what Concord hath CHRIST with *Belial*? What Agreement hath Purity with Impurity?

As to Confirmation, there are three Sorts of Persons to whom I must address myself.

First to those who have not been Confirmed. Young People of the Age thought most proper for Confirmation, are subject to many and great Dangers, when they are coming into the World without Experience;—when their Passions have a greater Power over them than their Reason;—when they are weak and defenceless, and not well able to resist the Temptations of the World, the Flesh, and the Devil, which offer themselves to them in so many various Forms; and therefore they have need of some superior

superior Grace to enable them to withstand their artful Allurements and Insinuations ; and this God vouchsafes at Confirmation, and dispenseth to those who solemnly renew their Covenant with him, and submit to this Rite which the Church hath ordered and appointed.

Let them moreover consider, that none are, according to the Rules of our Church, to be “ admitted to the holy Communion, until “ they be Confirmed, or be ready and desirous “ to be Confirmed.” So that, if they have any Value for the Commands of CHRIST, and any Emulation to be admitted to his holy Table, and to communicate in that highest Act of Christian Worship, let them offer up themselves to the Bishop to be Confirmed ; since that is the only regular Introduction, and the best Preparation to these sacred Mysteries.

Some are indeed admitted to the Sacrament of the LORD’s Supper before Confirmation, but then it is on this Condition, that they shall the first Opportunity that offers present themselves to be Confirmed. So that I must admonish all Persons, of what Age soever they be, not to think their Confirmation hereby superseded or dispensed with ; lest they should be found deceitful, or at least negligent, in not complying with that Condition, upon which they have been admitted to the holy Table.

When Persons are persuaded of the Necessity of this Rite, let them make themselves well acquainted with our short Catechism, so as to be able to render an Account of their Faith according

according to it. Let them read over diligently and carefully the Office of Baptism, that they may there see what their Sureties then promised for them, and what they are now to take upon themselves: And let them read over with the same Care the Order or Office of Confirmation, that they may know beforehand what they are going to do, and may consider how to behave themselves at it with Decency and Propriety. Let them not look upon this solemn Rite only as a matter of Form and Custom, or attend upon it only to oblige their Friends, or satisfy their Importunity: But let them go to it with a due Sense of the great Usefulness and Necessity of it, and with a Design to become better Christians after it. They should fully resolve to let it have a right Effect upon their future Lives, and to live agreeable to the Will of God, so that they may be fully prepared to receive the holy Sacrament on the first Opportunity that offers. And above all, let them be constant and earnest in their Prayers to God, for a Blessing on these their Endeavours; without whom we can neither will nor do any Thing that is good, and who alone can assist them in the Performance of their pious Vows and Resolutions.

Secondly, I must address those who have the Care of young Persons, who have not yet been Confirmed. Youth is too apt to be giddy and thoughtless, and do not enough consider their own Advantage: And therefore, Parents, or those who are in their Stead, should
remind

remind them of their Duty, instruct them in the Principles of their Religion, fit them for Confirmation, and see that they be Confirmed the first Opportunity that offers after they are fit for it. It is the Duty of Parents, because they ought to take care of the Bodies and Souls of their Children, and to provide Food for the one as well as for the other.

But, besides the Parents, Godfathers and Godmothers are particularly obliged to overlook the Education of their God-children, and to see that they be brought up in Virtue and Godliness. This was what they undertook, when the Children were Baptized, and they became spiritual Guardians of them. Then it was that the Minister told them they were to take Care, that the Children they were Sureties for should be brought to the Bishop to be Confirmed, when they should come to Years of Discretion; and this they assented to: So that if they neglect to bring them, after fit Examination and Instruction, to this Apostolical Rite, Sin lieth at their Door: And to such I say, until Confirmation, the Care of bringing them up in the Christian Religion is incumbent on you; unless you see it taken off from your Hands by pious and careful Parents or Teachers. But when they are Confirmed, they take the Care of their Souls upon themselves, and release you from your Obligation.

Lastly, I must address myself to those who have already been Confirmed. For what hath been said, highly concerns us all. Let us
therefore

therefore look back on our own Confirmation. Let us reflect on the Solemnity with which it was administered, and how great a Part we bore in it. Let us consider the solemn Vows we then made to God before many Witnesses ;—the Engagements we then laid ourselves under of living as becometh Christians ;—and that what we then did, was done voluntarily and knowingly, without any Force or Compulsion, and when the Age we were of made us capable of understanding what we did. When we were Baptized in our Infancy, our Sponsors promised for us, that we should enter into the Terms of the Gospel Covenant. Those Promises which were then made in our Names, were, indeed, obligatory to us, and we were bound to perform them when we came to Age. But as, in our own Persons, we have since solemnly renewed this Vow, at a Time when we were capable of understanding the Substance and Import of it : As at Confirmation we took upon ourselves to believe and do, what our Sureties undertook and promised in our Behalf at our Baptism ; doth not this, think ye, highly increase our Obligation, and add to our Guilt, when we act contrary to this our sacred Agreement ?

Let us remember that as Persons are but once Baptized, so they are never to be but once Confirmed ; but that these Engagements once entered into, bind us for the whole Course of our Lives ; and therefore let us never forget the Obligations we then laid ourselves under.

Let the Remembrance of them always keep us from giving way to the Enticements of Sin, and preserve us unmoveable and unblameable in the Faith of CHRIST. Let us look upon Christianity, not barely as a Religion which we have had the Chance to be Born and Educated in, but as a Religion which we freely Chose, willingly Embraced, and are resolved to Persevere in. Then may we reasonably hope, that GOD will bless with a large Portion of his SPIRIT us who have been entered into his Church by Baptism, and afterwards submitted to this Apostolical Ordinance ;—that he will grant the Prayers we then made, and let his Fatherly Hand be over us, and his holy SPIRIT be ever with us, and so lead us in the Knowledge and Obedience of his Word, that in the End we may obtain eternal Life, thro' our LORD JESUS CHRIST, to whom, with the FATHER and the Holy Ghost, be ascribed all Honour, Praise and Adoration, now and for ever. *Amen.*

A Prayer on Baptism, to be added at any Time to our Private Devotions ; from Bishop Jeremy Taylor.

O Holy and eternal JESUS, who in thine own Person wast pleased to sanctify the Waters of Baptism, and by thy Institution and Commandment didst make them effectual to
 excellent

excellent Purposes of Grace and Remedy; be pleased to verify the holy Effects of Baptism to me and all thy Servants whose Names are dedicated to Thee in an early and timely Presentation; and enable us with thy Grace to verify all our Promises, by which we were bound, then when thou didst first make us thy own Portion and Relatives, in the Consummation of a holy Covenant.

O be pleased to pardon all those indecent and wicked Interruptions of that State of Favour in which thou didst plant us by thy Grace, and admit us by the Gates of Baptism: And let that SPIRIT, which moved upon those holy Waters, never be absent from us, but call upon us and invite us by a perpetual Argument and daily Solicitations and Inducements to Holiness; that we may never return to the Filthiness of Sin, but by the Answer of a good Conscience may please Thee, and glorify thy Name, and do honour to thy Religion and Institution in this World, and may receive the Blessings and the Rewards of it in the World to come, being presented to Thee pure and spotless in the Day of thy Power, when thou shalt lead thy Church to a Kingdom and endless Glories. *Amen.*

A Prayer and Thanksgiving upon the Anniversary-day of our Baptism; From Bishop Collins.

O LORD, heavenly FATHER, Almighty and everlasting GOD, who of thine infinite Goodness towards me, when I was born in Sin, and was no other than an Heir of everlasting Wrath, didst vouchsafe that I should, as upon this Day, be born again of Water and the Holy GHOST in the blessed Laver of Baptism, being thereby made a Member of CHRIST and an Heir of eternal Life: For this thine inestimable Favour I do here gratefully commemorate that happy Day, and in most humble and hearty wise I do extol the abundant Riches of thy glorious Grace; in thy Sight renewing that sacred Vow which was then made in my Name, to forsake this wicked World, and to live as a Christian ought to do, in Obedience to thy holy Faith and Commandments: Most humbly beseeching Thee of thy great Mercy to pardon me all former Breaches of my solemn Promise, and to endue me so with the Assistance of thy Holy SPIRIT, that henceforth I may walk in Newness of Life, worthy of that blessed Estate whereunto thou hast called me; and keeping myself unspotted from the World, the Flesh and the Devil, I may daily die unto Sin, for which Cause I was Baptized into the Death of CHRIST; and as I have had my Part this Day in the first Regeneration,

neration, so I may at the last Day have my Part in the second and great Regeneration of the World, to live and reign with Thee for ever, through the Merits of JESUS CHRIST our LORD. *Amen.*

A Prayer before Confirmation, to be used by those that are preparing for it: By Mr. Nelson.

MOST merciful God, by whose gracious Providence I was born of Christian Parents, and early dedicated to thee in holy Baptism; make me thoroughly sensible, I beseech thee, of thy infinite Goodness in bestowing upon me the blessed Privileges of being made a Member of thy Church, a Child of God, and an Inheritor of the Kingdom of Heaven.

Grant, O LORD, that by the Assistance of thy Grace, I may carefully and zealously perform all those Conditions, upon which thou wert pleased to vouchsafe to me such inestimable Benefits: That I may constantly resist the Devil, and all those Temptations by which he seeks to destroy me: That I may renounce all covetous Desires of Honour, Riches, and Pleasure, and all those evil Customs and Maxims of the World, which alienate Mens Minds from the Love of God: That I may mortify the inordinate Appetites of my own corrupt Nature, of my own carnal Mind: That I may believe all thy holy Revelations, and keep thy

bleſſed Will and Commandments all the Days of my Life.

And now, O LORD, that I am about to renew the ſolemn Vow of my Baptiſm, and publickly in thy Preſence to ratify all thoſe Things I then promiſed by my Sureties; I humbly beſeech thee to enlighten my Mind with the Knowledge and Underſtanding of that ſolemn Engagement I then made, and am now about to confirm; influence my Will, and all the Faculties of my Soul, heartily and ſincerely to perform it. Let not the many and grievous Sins that I have committed, deprive me of thoſe Aſſiſtances of thy Holy SPIRIT which I now expect to receive; but on my true Repentance, let the precious Blood of my SAVIOUR waſh away all my paſt Sins, and grant that I may be enabled to mortify and ſubdue them for the Time to come. And forasmuch as without thee, I am not able to pleaſe thee, pour thy Holy SPIRIT into my Heart; that by his holy Inſpiration I may think thoſe Things which are good, and by his merciful Guidance may perform the ſame, through Jeſus Chriſt our LORD; in whoſe bleſſed Name and Words I continue to pray, ſaying,

Our Father, &c.

A Prayer after Confirmation; which may be said while others are confirming, and may be added to the Evening Prayer by the Party confirmed: By Mr Nelson.

BLESSED and praised be thy Holy Name, O LORD, for those fresh Supplies of Grace, which thou hast been pleased to communicate to me.

Blessed be thy Name for those comfortable Assurances thou hast given me of thy Favour and Goodness towards me. Blessed be thy Name for that Privilege thou hast now bestowed upon me of approaching thy holy Table, and of strengthening and refreshing my Soul by partaking there of the Body and Blood of *Christ*.

Increase in me, O LORD, more and more the Gifts of thy Holy SPIRIT, that I may be wise for Eternity, and make it the chief Business of my Life to please thee in all my Actions; that I may love and fear thee above all Things; that I may be just and righteous in all my Dealings, and ready to communicate to the Necessities of others; that I may keep a constant Watch over myself, so as not to exceed the Bounds of Temperance and Sobriety.

Grant, O LORD, that my corrupt Nature may be daily renewed and purified by thy Holy SPIRIT, that no Danger or Persecution may affright me from my Duty; that no Pleasure may make me careless and negligent in

56 *An Exposition on the Offices, &c.*

the Performance of it ; and that under Afflictions most grievous to Flesh and Blood, I may be entirely resigned, and submit to thy holy Will and Pleasure. Let thy Holy SPIRIT, O LORD, so guide and govern me through the whole Course of my short Life in this World, that I may not fail to obtain eternal Life in the World to come, through *Jesus Christ* our LORD. *Amen.*

THE
RATIONAL COMMUNICANT.

I COR. XIV. 16, 17.

Else when Thou shalt Bless with the Spirit, how shall He that occupieth the Room of the Unlearned, say Amen at thy giving of Thanks, seeing He understandeth not what thou sayest? For Thou verily givest Thanks well, but thee other is not Edified.

SAINTE Paul, in the 12th Chapter of this Epistle, discourseth of the Diversity of those miraculous spiritual Gifts which were then distributed by the HOLY GHOST among the Faithful, and had each of them their peculiar Use in the Church. The Interpretation of Tongues; and speaking in Languages which they had never learned, was at that Time conferred on many of the Primitive Christians; and was, as we understand by this Chapter, sometimes abused and misapplied. The Gift of Languages was given for the Increase of the Church.

D. 5.

Church of CHRIST; that those Nations which spake in strange Tongues, might be informed in their own Languages of the Truth of the Gospel, and be brought hereby to receive it: And being converted to the Faith of CHRIST by this miraculous Sign, might, by the same Means, be more fully instructed in his Religion: Tongues then were not chiefly given for the Edification of the Church; for, in the Words of the Apostle, *He that speaketh in an unknown Tongue may edify himself; but except he interpret, the Church can receive no Edifying thereby.*

Hence it is that St Paul here argues largely against Praying in the public Congregations in a *Tongue unknown* to the People; and resolves for his own Part, though he *spake with Tongues more than they all*, so to pray that the Brethren might understand him, and join with him in his Petitions: *Else*, saith he in the Text, *when thou shalt bless with the Spirit*; when thou, being a Minister in the Church, shalt use such Forms of Prayer and Thanksgiving as the Spirit hath dictated to thee, or, as being composed by the Church, are agreeable to the Mind of the Spirit, but shalt use them in an unknown Tongue, *How shall he that occupieth the Room of the Unlearned*, how shall any of the Congregation who hath neither learned the Language thou speakest, nor hath the Gift of *interpreting Tongues*; how shall such an one join with thee in thy Address to God, and say *Amen at thy giving of Thanks, seeing he understandeth*

standeth not what thou sayest? For thou verily givest Thanks well, but the other is not Edified.

If then it be unlawful to use Prayers in the Church in an unknown Tongue; we may from thence conclude, that it is the Duty of every one to *understand* aright those Prayers which are offered up in their Name as the *Common Prayers* of the Church, every time they meet together to serve God. For it is equally absurd, whether the Minister offers up Prayers in a Tongue unknown to the People; or in Terms above their Comprehension.

But as our Service in *general* should be a reasonable Service; as whenever we pray with the Spirit, we should pray with the Understanding also: My Text minds me of a *particular Office* which we should do our Diligence thoroughly and clearly to understand, lest we offer the *Sacrifice of Fools*, instead of performing rightly the highest Act of our Religion. The Words of St Paul seem to relate to the *Sacrament* of the *Lord's Supper*, which was celebrated with solemn *Blessing* of the Elements, with most solemn Actions of *Blessing*, *Praise*, and *Thanksgiving*; and therefore in the Christian Church the whole Action very early received the general Name of the *Eucharist* or *Thanksgiving*: And what confirms this Explanation of the Words is, what *Justin Martyr*, who lived in the Age after the Apostles, tells us, speaking of the *Prayer of Consecration*; *when the Bishop has finished the Prayers and the Eucharistical Service, all the People present con-*

clude with an audible Voice, saying, Amen. The Meaning of *St Paul* then, speaking to him who officiates in an unknown Tongue, is this :— When thou shalt *blefs* the Sacramental Elements, and *blefs* God, the Fountain of Goodness, how shall a private and *unlearned* Person in the Congregation, be able to consent and say *the Amen* to thy giving of Thanks and Celebration of the *Eucharist*, seeing he understandeth not what thou sayest?

Our Church hath provided *An Order for the Administration of the Lord's Supper or Holy Communion*; an Office excellent for its Use and Beauty; which on the one Hand avoids any *Puritanical Irreverence* or Indecency in the Participation of the Holy Mysteries; and on the other, shuns with Caution the opposite Extreme of *Papish Superstition*. An Office which acquaints us with the Nature and Ends of this Sacrament; and is fitly contrived to excite us to the actual Exercise of those several Graces which are required in those who come to the LORD'S Supper.

But as this Care and Pains of our Church must come to nought, unless this Office be understood by her Members who make use of it: As without *this*, they cannot say *Amen*, or rationally assent to the Prayers which the Priest at the Altar offers up in their Name: I cannot but think that it will, through God's Blessing, be of great Service, if I should thoroughly examine and explain *the Communion Office*, as you have it in your *Common Prayer Books*, and point out

out to you the Excellency and Propriety of every Part of it.

But first let us take Notice of what *precedes* the Celebration. Because the Church would have none come to the *Holy Communion* but such as are fitly *prepared* to receive the Holy Mysteries, and to partake of the Sacramental Grace; she hath ordered *Warning* to be given of its Celebration, *on the Sunday, or some Holiday immediately preceeding*, to give them time for a proper Preparation; and hath composed an Exhortation to be read to this Purpose;—That as this Sacrament is a Remembrance of CHRIST'S meritorious Cross and Passion; we should render Thanks to GOD, *for that He hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our Spiritual Food and Sustenance in that Holy Sacrament.*—That the Comfort of Receiving it *worthily*, and the Danger of Receiving it *unworthily*, should teach us *to consider the Dignity of that Holy Mystery*; and strictly and sincerely to *search our Consciences, and examine our Lives and Conversations by the Rule of God's Commandments*; to *bewail and confess our Offences to God with full purpose of Amendment*; and to *reconcile ourselves, and make Restitution and Satisfaction to our Neighbours, if we have injured or offended them*; being likewise ready to forgive others that have offended us.—That without *Repentance*, the Holy Sacrament will profit us *nothing*.—That we must come to it *with a full Trust in God's Mercy, and a quiet Conscience.*—And that he
who

who by the former Method cannot ease his guilty and doubtful Mind, may open his Grief to some Minister of God's Word, That by the Ministry of God's Holy Word he may receive the Benefit of Absolution, together with ghostly Counsel and Advice, to the quieting of his Conscience, and avoiding all Scruple and Doubtfulness.

From hence we may observe the Doctrine of our Church concerning Confession to the Priest; she doth not hold it *absolutely necessary*, nor think it *criminal*. She neither *commands* it, nor *despises* it: But holds it in some Cases to be very *useful* and *expedient*. Here she recommends the Use of it: And in her office for the Visitation of the Sick, the Priest is instructed to *move the sick Person to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty matter*; and he is thereupon empowered to *Absolve him if he humbly and heartily desire it*.

These are the plain Directions which the Church gives her Members, that they may come *holy and clean to such an heavenly Feast, in the Marriage Garment required by God in Holy Scripture, and be received as worthy Partakers of that Holy Table*; all along supposing, that they are convinced it is their *Duty to communicate*; but as she is fully sensible that Men are too apt to be backward in coming to the Holy Table; another Exhortation is provided to be used by the Minister, instead of the former, *In Case he shall see the People negligent to come to the Holy Communion*. He is, in God's behalf, to beseech them.

them *for the Sake of Christ*, not to *refuse* the Invitation which is made to them of being *Guests* at his Table, lest their *Unthankfulness* draw down the Wrath of God upon them. He tells them, that *Excuses* are *easier* made, than *accepted and allowed before God*: That worldly Business should not hinder them; and that Impenitence, and Want of Preparation will not be any Plea. He professeth his *readiness* to administer this Sacrament, and *bids, calls, and exhorts* them in the most moving Manner, to come and commemorate the *Death of Christ*; thereby performing what *himself hath commanded*, and avoiding the *sore Punishment* which *hangeth over the Heads* of those who *wilfully abstain from the Lord's Table*, *separate themselves from their Brethren*, and *do Injury to God*. And finally, that they may *return to a better Mind*, he promises to assist them with his Prayers.

These Exhortations are so plain and easy to be understood, that they stand in need of no Comment: And are of very great Use, in that they *remind Men* of this necessary *Duty*, and tell them *how* to perform it *aright*; in that they shew them not only the *Necessity*, but likewise the *Nature* of the Sacrament, and the *Qualifications* requisite in those who would partake of it.

The COMMUNION SERVICE.

PASS we now to the *Communion Service* itself, which is to be used at the *Altar* or *Holy Table*; which we, in conformity to the Practice of the Ancients generally place at the *East End* of the Church; and encompass it with *Rails* to fence off Rudeness and Irreverence.

The *Habit* of the officiating Priest is plain enough to prevent any just Charge of *Superstition*; and, at the same time, such as may preserve an awful Respect to God's Holy Service and Worship.

As this is in itself a *distinct* and entire Office, so it was the Custom of our Church at the Beginning of the *Reformation*, to sing a *Psalm* or a Portion of a *Psalm*, to distinguish it from the preceeding Service. This laudable and ancient Practice is at present continued in most Churches amongst us; but with this Difference; that the Choice of the Psalm is now left at the Discretion of the *Clerk*; whereas in *King Edward the Sixth's first Liturgy*, every Collect, Epistle, and Gospel had a *proper Introite*, as it was called, prefixed, to be sung soon after the Minister had entered within the *Rails* of the *Altar*.

The Minister *standing at the North Side of the Table*, begins the Communion Office; as the Church of CHRIST formerly began her Services, with the divine *Prayer* of our Lord; which is inserted in every distinct Office of our Church,

Church, that we may not disobey his Command who said, *When ye pray say, Our Father, &c.*; and that we may pray for those Things which are needful for us, and yet our Blindness hath omitted in the other Prayers, in this perfect and comprehensive Form. It was anciently used by the Primitive Church at the Celebration of the Eucharist, as most of the ancient Liturgies testify: And *that*, amongst other Reasons, on account of the Petition, *Give us this Day our daily Bread*; which they thought referred to this *Holy Sacrament*, and therefore translated it our *supersubstantial Bread*; *because it confirms the Substance of the Soul, and is distributed through our whole Person for the Benefit of Body and Soul.*

When this divine Form of Prayer is said, the People being humbly on their Knees, are to accompany the Minister not only in their *Hearts*, but with their Lips: For though it be not particularly ordered in this place; yet it is in the Rubric after the *Confession* in the *Order for Morning Prayer*; where the Minister is to use the LORD'S Prayer, *The people also kneeling, and repeating it with him, both here, and where-soever else it is used in Divine Service.*

After this follows a Collect, in which we beg of GOD to *Cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit.* For as *David* washed his *Hands in Innocency*, so should we purify our *Hearts in Holiness* before we approach the Altar of our GOD. *The Thoughts of our Hearts* are for the Time of this
sacred.

sacred Office to be employed wholly upon heavenly Things, and to be dedicated entirely to GOD: And if our Hearts be so *cleansed*, as that we may *perfectly love* Him; this perfect Love will teach us a zealous and willing *Obedience* to all His *Commandments*, which are presently to be recited. And if GOD grants us this Petition, we shall then be able *worthily to magnify* his *holy Name* in the *Eucharistical Service* which we are entering upon.

When the Children of *Israel* were to receive the *Law* from Mount *Sinai*, *Moses* charged them to *wash* and *sanctify* themselves: And now, we, having prayed for Purity of Soul and Cleanness of Heart, are the better prepared to attend to the Repetition of the same *Law* by the Mouth of GOD's Minister. To have the *Ten Commandments* inserted in the *Communion Office* is peculiar to the *Church of England*, and an Excellency which all other Liturgies, both *Ancient* and *Modern*, are destitute of. Now what can be more *proper* than to have the *Commandments* of GOD rehearsed, at a Time when we are going in the most solemn Manner to renew our Vows of *Obedience* to them? If it be required of those who would communicate worthily, to *examine* their *Lives and Conversations by the Rule of God's Commandments*, as one of the *Exhortations* I have lately mentioned says it is; then surely nothing can be more seasonable than to have these *Commandments*, this *Rule* set before us, that we may judge and *examine* our Consciences thereby,

by, before we presume to receive that holy Sacrament.

Here then, whilst the Minister *turning to the People, rehearses distinctly all the Ten Commandments*, let every one lay his Hand upon his Heart, and *ask* himself how he hath offended against *each particular* Law; and with the greatest Sincerity *resolve* earnestly to endeavour against the Attempts and Allurements to that Sin for the future: And lest he should be at a Loss for a *penitential Form* to express his Sorrow in, to ask Pardon of God for his *past Sins*, and to beg his assisting and preventing Grace for the *Time to come*; the Church hath ordered, that after each Commandment the People should say, *Lord have Mercy upon us; and incline our Hearts to keep this Law*; and at the End of the *Tenth Commandment*, that they should humbly *beseech* God *to write all these Laws in their Hearts*; so to *write* them in their *Hearts*, that they might have an influence on whatever they say, do, or think: that being always governed and determined by them, all our Thoughts, Words, and Actions may tend to the Glory of God.

This Part of the Service is followed by a Prayer for the *King's Majesty*, by whom we are protected in the Exercise of the true Religion, and by whose Laws the Observation of God's *Commandments* is enforced with *Temporal Penalties*. Herein the *Church of England* shews her *faithful Loyalty* to God's *Vicegerent*, that she hath no ordinary Service of her *Common Prayer*

Prayer Book, in which his *Authority* is not particularly recognized, and his *Person* prayed for.

And herein particularly she imitates the ancient Church of CHRIST, in which the Sovereign was always prayed for at the Celebration of the Holy Sacrament.

But here we must observe, that this *Collect* for the *King* is introduced by that primitive Liturgical Form, *Let us Pray*. The Sense of which, as it is *here* used, seems to be as followeth; We have been attending to the Word of God, and hearkning to his Law in the *Ten Commandments*; let us now pass over from *Hearing* unto *Prayer*. We have before prayed in the short *Responses* after each Commandment, let us now address ourselves to God in the following *Collect*. We have in those brief *Petitions* begged of God Grace and Pardon for *ourselves*; let us now offer up our *Supplications* for his *Anointed*. Let us lay aside all *intruding* and *improper* Thoughts; let us not give way to the *smallest* Interruptions; lest they quench the *Spirit* of our *Zeal*, or cause the *Lamp* of our *Devotion* to burn with an *unsteady* Flame. Let us seriously attend to the Business we are about. Let us *reverently* approach the Throne of Grace, and with a *pious Earnestness* pray to God.

After this *Introduction*, the Church hath proposed a double Form, either of which the Minister may use at his discretion. In the first we beg, that, as the *King* is the *Minister* of
God.

GOD, so he *may above all Things seek God's Honour and Glory*, for the Good of his Church: and that *we*, on our Part, *considering* from whence he receives his *Authority*, may *serve, honour, and humbly obey him, not only for Wrath, but also for Conscience sake.* The second acknowledges *the Hearts of Kings* to be in the Hand of GOD, and therefore beseeches him to *dispose* our gracious Sovereign, to seek the *Honour* of GOD and the Good of his Subjects.

After this comes the *Collect for the Day*, appropriated to the Epistle and Gospel which follow it; and is, for the most part, a Petition for some *Grace* which *they* set forth as necessary for us; or, on Saints-Days, that we may *imitate* the laudable *Example* of those holy Persons, whose good Deeds we on those Days commemorate and thank GOD for.

Hitherto the Minister who officiates is enjoined to *stand*, and the People to *kneel*; because the Posture of *standing* is in him very becoming in *Eucharistical* or *Thanksgiving* Offices; and it is especially *proper* when he delivers the *Commandments* from GOD, as *Moses* from Mount *Sinai*, that he should do it in a Gesture intimating his *Authority*, and that he is the *Messenger of the Lord of Hosts.* And *Kneeling* is as proper for the *Congregation*, whilst they humbly implore Grace and Pardon of GOD, and beg a Blessing for those whom he hath set over them. And this I the rather take Notice of, because I have seen that several, for want of observing the Directions of the *Rubric*,
though

though they *kneel* during the *other* Parts of the Service, have, whilst *the Communion Office* was reading, been wanting in the decent and humble Posture here *required* of them. Whereas, the very *Nature* of this solemn Office demands of us as much penitential Humility and lowly Reverence in our Gestures, as *any one* Part of the Liturgy.

From *Praying* we *arise* to hear *the Word of God* in the *Epistles* and *Gospels*, which are Portions of *Scripture* appointed for the several *Sundays*, and fitted to the several *Festivals* and *Seasons* of the Year. We are gradually led on to the most sacred Mysteries, by having first the Law of the *Ten Commandments* read to us; that Law which was first giving to the *Israelites*, and which our LORD and SAVIOUR came afterwards to *fill up*, and to *exalt* the Duties of it to a more heavenly Perfection. After this, from the *Old Testament* we pass to the *New*, the Law having served to *bring us to Christ*: And so some Passages taken (for the most Part) out of the *Epistolary* Writings of the *Apostles*, the *Servants* of the LORD JESUS, are read to prepare us for the Hearing of the *Gospel*, which contains the Words or Actions of their and our *Lord and Master*; and is out of Respect reserved to the *last* Place: And for the same Reason it was a Custom amongst the *Primitive Christians*, and is positively *enjoined* by our Church, that the People should *stand* whilst the *Gospel* is reading.

As the *Jews* read the *History* of their *Deliverance* out of *Egypt*, before they eat the *Pass-over*; so in the *Primitive Church* the *Epistles* and *Gospels* were ordered to be read at the *Celebration* of the *Holy Communion*; though they read *larger* Portions of them than we do at present: But even *those very Epistles* and *Gospels* which are now in our *Liturgy*, are so far from being but *lately* chosen, that *most* of them have, in the *Service* of the *Catholic Church*, been affixed to *those Sundays and Holidays* on which we now use them for above these *Thousand Years*.

As *Faith* cometh by *Hearing*, and as the pure and sincere *Word* of *God* hath been just read unto us; we pass on in the next place to rehearse the *Articles* of our *Belief*, as contained in, and abstracted from those *sacred Writings* which we have been giving *Attention* to. And as the *Creed* contains the *Sum* and *Substance* of the *Gospel*, the *People* are to repeat it *standing*, in the same *Posture* as they did whilst the *Gospel* was reading. And that, *I suppose* says the late learned and pious *Bishop Beveridge*, is the *Reason*, why, although after the *Reading* of the *Epistle*, the *Minister* is to say, Here endeth the *Epistle*; yet after the *Reading* of the *Gospel* he is not to say, Here endeth the *Gospel*, (*as many, who do not consider the Rubric, are wont to do*) because the *Gospel* doth not properly end there, but continues to be declared and published in the following *Creed*: In which are briefly comprehended

bended all the great Articles of that Holy Religion which Christ hath revealed in his Gospel.

At our *Baptism*, we, amongst other Things, promise to *believe* all the *Articles* of the *Christian Faith*, and therefore it is with the greatest Propriety that we *here* make an open *Confession* of our *Faith*, at a Time when we are going to renew our *Baptismal Vow* in this *other Sacrament*. And besides, it is but just and reasonable, that those who eat of the *same Bread*, and drink of the *same Cup*, should profess the *same Faith*, and own themselves to be joined together in *Unity of Spirit*, before they partake of those *sacred Mysteries*.

Add to this, that every solemn *Confession* of our *Faith* must be looked upon as giving *Glory and Honour* to God, in recognizing his *Essence and Attributes*, and the *Blessings* which flow from those Sources upon Mankind: And hence it, in a *peculiar Manner*, befits *this* holy Service of *Thanks and Praise*. In this we imitate the most ancient *Liturgies* of the Church; which, when this *holy Sacrament* was celebrated, had an *Eucharistical Form*, in which God's Power and Goodness was acknowledged in the Creation, Preservation, and Redemption of the World. Thus we, though in a shorter Form of *undoubted Authority*, confess to the holy and undivided *Trinity*, and distinctly own the *Divinity* of each *Person*: We commemorate the *Creation* of the World, by *God the Father Almighty*: We acknowledge *Jesus Christ* to be our *LORD*, to have been *begotten* from all Eternity,

nity, to be of one Substance with the Father, and with him Creator of all Things; That for our Salvation he came down from Heaven; was made Man, suffered, and died for us. We commemorate his Resurrection, Ascension, and sitting at God's right Hand: Express our Expectation of his second Coming, and declare, That his Kingdom shall have no End. We confess to God, that he hath inspired the Prophets; that he hath built a Church on the Foundation of the Apostles; that he hath appointed Baptism for the Remission of Sins; and given us Leave to look for the Resurrection of the Dead, and an happy Eternity.

What more glorious Hymn than this can we sing to the Honour of God? Is it possible to mention any thing else that can so much redound to his Glory? May not *This* our Service be well stiled the Eucharist, when we thus give Praise and Glory to Almighty God for the wonderful Manifestation of his Attributes, and the inestimable Blessings he hath bestowed upon us? Let not any one therefore think, that repeating the Creed is barely a Declaration of his Faith to the rest of the Congregation; for besides that, it is a most solemn Act of Worship, in which we honour and magnify God both for what he is in himself, and for what he hath done for us: And let us all, sensible of this, repeat it with reverential Voice and Gesture, and lift up our Hearts with Faith, Thankfulness, and humble Devotion, whenever we say, *I believe, &c.*

In the *Lessons*, and reading of the *Scripture*, the Minister speaks *to* the People as *from* God. In the Prayers, he is the *Mouth* of the People, and speaks *to* God in their Behalf. But when the *Creeds* are rehearsed, the Minister answers only for *himself*, and every one of the Congregation likewise says in his *own* Name, *I believe*. We cannot dive into the Thoughts of *others*, and search out their Opinions: but when each one *personally* and expressly joins in this Form of sound Words; when each *one* for *himself* says, *I believe*; then we discover *the Communion of Saints*, and the happy Consent and Agreement of the whole Congregation, both with one another, and with the *Catholic Church* of CHRIST, in these fundamental Doctrines of his Religion.

THE THREE CREEDS.

AND here I think it will not be amiss, if we lay hold on this Occasion to speak briefly of the *Rise* of *Creeds* in the Church: They had, probably, their Original from those *Professions* which were made by Persons to be *baptized*. Philip demanded of the Eunuch, whether he *believed with all his Heart*; and when he *answered and said, I believe that Jesus Christ is the Son of God*; immediately he *baptized him*. This is what St. Peter calls *the Answer of a good Conscience*; and what the Church hath ever since retained. In the *Primitive Church*, the Questions which were put, and the Answers which

which were given to them, were but short. But as *Tares* grew up among the *Wheat*; as new Heresies daily sprang up in the Church, the *Baptismal Interrogatories* were extended, and the *Creed* enlarged, so as to oppose those gross and fundamental Errors and Heresies which had begun to infest the Church. And hence, the *ancienter* the Creeds are, they are generally observed to be expressed in a more plain and simple Manner, and to be *less explanatory* than those of after Ages.

I. That which we call *the Apostles Creed*, is therefore, probably, the *most ancient* of any which we publicly use. And though it is not likely that the *whole* Creed in the present Form of it was compiled by the *Apostles*; because, if it had been so, St. *Luke* would scarce have omitted such a material Circumstance when he wrote their *Acts*: Yet it is agreeable to *their* Doctrine, and might, in the main Branches of it, be composed *in or near* their Time. Thus much is certain, that it is to be found in the Works of Authors of the fourth Century, in the *same* Terms as we use it in our Liturgy. And it is said in the same Age to have been introduced into the *public Service* of the Church.

II. The next in Order of Time, is the Creed used in our *Communion Office*, vulgarly called, *the Nicene Creed*, because it was chiefly composed in the *first general Council* of *Nice*, which was called against *Arius* in the Year 325; and therefore in *this* the Divinity of our LORD and SAVIOUR JESUS CHRIST, is more

fully and explicitly taught, in Opposition to the Novel Opinions of *Arius* and his Followers, who denied it. But this *Confession* of *Faith* received afterwards more Enlargements, when the *second General Council* was called at *Constantinople* 56 Years after, to condemn the heretical Tenets of those who refused to own, *that the Holy Ghost was God*: And therefore *this Council* made Additions to the *Nicene Creed*, which in more precise Terms expressed the *Divinity* of the *Holy Ghost*. So that the Title of *Lord and Giver of Life* there applied to him, and the other Articles which follow it, were all affixed to the *Nicene Creed* by *this Council*: Excepting, that after it is said of the *Holy Spirit*, that he *proceedeth from the Father*, the *Latins*, in the Middle of the fifth Century, or later, added these Words, *And from the Son*, because some of the *Greek Writers* had before that denied the *Procession* of the *Holy Ghost* from the *Son*.

III. The other Creed which our Church makes use of is *commonly called the Creed of St Athanasius*: Not that it is certain that *he* was the Author of it; but because it contains *his Doctrine* of the *Trinity*, that sound and orthodox Faith which the holy *Athanasius* with Courage and Constancy vindicated and defended against the most powerful and numerous Part of the World. In this *Confession*, the *Divinity* of the *Three Persons*, and the *Incarnation* of the *Son*, are fully asserted against the *Heretics* who had at that Time broached contrary Opinions.

Opinions. From hence the *Time* in which it was composed is conjectured, which must necessarily be *later* than the Rise of those Heresies which it opposes. And it is thought, by the Worthy and Learned Dr. *Waterland*, to have been drawn up about the Year of *Christ* 430, by *Hilary, Abbot of Lerins*, and then *Bishop of Arles*, for the Use of his *Gallican* Clergy.

These are the three Barriers of the *Faith* of our Church, extracted from the Holy Scripture in the purer Ages of Christianity: Though variously expressed, yet the *same* in Substance; agreeable each to other; and all agreeable to the Word of God, and approved all along by the *Catholic Church*. In these Forms she calls upon her Members to declare *their* Belief to be consonant to *that* of the Church Universal. The *Apostles Creed*, as the plainest and shortest Form, is appointed for *common* and *daily* Use. The *Athanasian* for *Festivals* which relate more *immediately* to our Saviour, or which are placed at such convenient *Distances* from each other as that none may be wholly ignorant of the Mysteries therein contained. And the *Nicene Creed* is to be repeated on every *Festival*; and (as a Creed was used in the *Communion Office* of the *Primitive Church*) whenever the *Eucharist* is administered, according to the Institution of our LORD; whose eternal Generation, Godhead, Incarnation, Sufferings and Exaltation, are therein summarily contained and acknowledged.

To proceed now in the farther Consideration of the *Communion Service*; having something gone off from my first Purpose to the Consideration of the *Three Creeds*, in hopes that the Usefulness of what I have said may excuse the Digression.

After the Creed is finished, *Then shall follow the Sermon, or one of the Homilies-already set forth, or hereafter to be set forth by Authority.* For this, according as it is placed in our Liturgy, must be reckoned a Part of the *Communion Service* on those Days when the Holy Sacrament is administred. In the Primitive Church the Sermon followed the Reading of the Gospel. It was called the *Homily*, *Posil*, or *Traſtate*; and was generally a Practical Explanation of the Epistle or Gospel, by the *Bishop*, if present, or else by some subordinate Minister commissioned by him: And at the End of this, the *Catechumens*, and all those who were not admitted to the sacred Myſteries, were dismissed.

The *Homilies* of our Church, which were set out in the Beginning of the Reformation, do contain godly and wholesome Doctrines, and were particularly necessary for those Times in which there was a Scarcity of Preachers.

I need say nothing of the *Sermons* that are now preached, since they are known to be useful Discourses, in which some Text or Portion of Scripture is explained, some Doctrine illustrated, or some Duty inforced: But only shall observe, that as they tend to make us wiser
and

and better, they cannot but be proper Preparatives for the Table of the LORD.

THE OFFERTORY.

THE Sermon being ended, *Then shall the Priest return to the Lord's Table, and begin the Offertory.* Offerings at the Time of the Communion have been customary ever since the Times of the *Apostles*; and have been thought to have been pointed out by our *Saviour*, by way of Anticipation, even before he instituted this Sacrament, when in the Sermon on the Mount he speaks to his Disciples of bringing their *Gift to the Altar*. The *Primitive Christians* were sensible that it was their Duty at that Time to offer unto God some Part of those good Things which he had bestowed upon them. These *Gifts* they brought partly in *Money*, and partly in *Bread and Wine*, or in some other Things of Value. From hence was taken the Bread and Wine for the Celebration of the Eucharist; and the Provision for their Love-Feasts: and the Remainder served for the Maintenance of the Bishop and Clergy (this being at *that* time their chief, if not only Dependence) for the Repairs and Ornaments of their Churches, and for the Relief of the Poor.

Whilst the *Alms* are collecting, the Minister is to read several *Sentences of Scripture*, proper to excite the People to good Works of Charity to the Poor, and Benevolence to those

who wait at the Altar. We are told that our *Light* should *shine before Men*, our *Treasures* be *laid up in Heaven*, and that we should *do to* others, as we desire they would do to us ; and should not only profess, but practise Christianity. By the Example of *Zaccheus* we are exhorted to Alms-giving and Restitution ; and are encouraged to distribute cheerfully according to our Power ; to take all Opportunities of doing Good ; to be ready to Give, and glad to Distribute ; because *God is pleased with such Sacrifices*, blesses those who offer them, and himself becomes our Debtor for what we thus lay out.

And now the *Bread and Wine*, and the *Alms* of the Congregation being *bumbly presented* and *placed upon the Holy Table*, the Priest is to begin the Prayer for *the State of Christ's Church*. None of the Communion Offices of the *Primitive Church* was without such a Form. It was called the *Catholic* or *General Collect*, or the *Prayer for Peace* : And this Prayer of ours is, as to the Substance of what it contains, agreeable to the most ancient Liturgies.

We have already, in the *Creed*, testified our *Faith* to be the same with that of the universal Church : We have shewed our *Compassion* in Alms to the Poor : And here we declare the Extent of our *Charity*, in praying for all Conditions of Men in the Church, that they may live agreeable to their Profession of Christianity ; that those who govern the State, those who preside over the Church, and wait at the
Altar,

Altar, and the People in general, may, in their several Stations, promote the Glory of God, and the Good of one another. Christianity teacheth Men Loyalty and Obedience; and the Apostle hath taught us to *make Prayers, and Supplications, and Thanksgivings*, or Eucharists, *for all Men, for Kings, and all in Authority*; which Words seem particularly to bind it upon us as our especial Duty, when we celebrate *this* Sacrament.

In this Prayer, the Priest solemnly offers to God *the Devotions of the People*, and humbly begs of him *to accept their Alms and Oblations*; —those *Alms* which, whilst the Sentences were reading, have been collected for the Use of the Poor, and are therefore, with great Propriety, offered unto God, who is pleased with such Sacrifices:—Those *Oblations* of Bread and Wine, which are to be used in this Holy Sacrament, and ought therefore to be humbly dedicated to God, with a Petition for His Acceptance of them.

We make some Provision for the *Poor* by our *Alms*; but there are, besides, many others whom *this* Kind of Charity will not reach. Money will neither cure the Grief of the Mind, nor absolutely heal the Distempers of the Body: and the *Alms* which are at this Time bestowed, cannot be so distributed as to relieve all those that are in Necessity; but our hearty *Prayers* we are assured will reach them, and God will have regard to the Petitions we faithfully offer up in their Behalf: and therefore with exten-

five and universal Charity we beseech him of his Goodness *to comfort and succour all them who are in Trouble, Sorrow, Need, Sickness, or any other Adversity.* To our Prayers we then join our Thanks for all the *Saints of GOD departed this Life; beseeching him that we may follow their good Examples, and with them be Partakers of his heavenly Kingdom.*

The EXHORTATION and INVITATION.

THIS excellent Collect being concluded, the Priest is to read an *Exhortation* fit to prepare the Minds of the Communicants for receiving the Holy Sacrament. In it he reminds them of the Qualifications necessary to a worthy Reception, namely, a *penitent Heart and a lively Faith*: He sets before them the Advantages of Partaking in such a Manner, that *then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.* But if, on the contrary, we come without due Preparation, *we are guilty of the Body and Blood of Christ; and by not discerning the Lord's Body* provoke GOD to send the*
Judgments

* This Part of the Exhortation is taken chiefly from 1 Cor. xi. The Word *Damnation* here borrowed from v. 29. might with greater Propriety have been translated *Judgment*; and in the Text plainly refers to the Temporal Punishments, Deaths, and Sicknesses, which were then
in.

Judgments of his Wrath upon us here, which, if not averted by sincere Repentance, will at last end in final Damnation. Hence it is, that He again presses them to *judge* and examine themselves, to *repent* of their *Sins past*, to *amend* their *Lives*, to *have a lively and stedfast Faith in Christ our Saviour*, and to *be in perfect Charity with all Men*, that so they may *be meet Partakers of those Holy Mysteries*.

What follows is partly *Admonitory*, and partly *Eucharistical*: In which, whilst the People are exhorted to be thankful, the Minister recounts and acknowledges the Goodness of God in the *Redemption of the World*, by the *Death and Passion of our Saviour Christ both God and Man*, who did humble himself even to the *Death upon the Cross*, for us miserable Sinners, who lay in *Darkness and the Shadow of Death*;

inflicted by God on those who vilely profaned this Sacrament. The Crimes of the *Corinthians* were, *not discerning the Lord's Body*, looking upon the Sacrament as a *common Meal*, and Eating and Drinking to excess at the *LORD'S Table*: And for these God inflicted remarkable Judgments on them. So that Eating and Drinking *unworthily*, in the Sense of *St. Paul*, is receiving the Sacrament in a careless and profane *Manner*, and abusing it to Intemperance; Sins that cannot at present be charged on any Communicants: But our Church here uses it not so much in respect to the *Manner* of receiving, as to the *Qualifications* of the Communicants, and their fitness to receive. Let then no pious Christians fright themselves from the Sacrament by expounding these Words in too rigid a Manner: Let them but bring with them sincere Repentance, Faith, and Charity, and they will *be meet Partakers of those Holy Mysteries*.

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that He might make us the Children of God, and exalt us to everlasting Life, and moreover instituted these holy Mysteries to our great and endless Comfort, as Pledges of his Love, and for a continual Remembrance of his Death, and the innumerable Benefits He hath thereby obtained for us.

After this, it ends with a solemn *Doxology* to the ever-blessed Trinity, and a Tender of Thanks, Submission, and Obedience to the Divine Will: And this the whole Congregation is to assent to, and Seal with an hearty *Amen*.

Is not therefore our Communion Office *Eucharistical*? Do we not in it shew ourselves grateful to our blessed Redeemer, when even the preparatory *Exhortation* to it includes an *Hymn of Praise* for our Redemption, and the Institution of the holy Sacrament?

In the Primitive Church, before the Administration of the Eucharist, the Deacon was ordered to say, *Let none of the Unbelievers, none of the Heterodox stay.—Let no one have ought against any Man. Let no one come in Hypocrisy.* Thus they drove the Unworthy from the Holy Table; and though they suffered them to hear God's Word read, and to join in the preceding Prayers of the Church; yet they charged none to communicate in the holy Mysteries, but the Faithful and the Orthodox, and those who came with Charity and Sincerity of Heart. And thus *our Church* endeavours to prevent any from incurring the
Danger

Danger of Receiving unworthily, by the following *Invitation*; in which, whilst she encourages those who are qualified by Repentance and Charity, to *draw near with Faith*; she at the same time silently warns those who are not fitly prepared to *withdraw* themselves.

This then is a proper time to consult with our Hearts, and strictly to ask ourselves whether we have these Qualifications; and if we can say, in the Sincerity of our Souls, that we *truly and earnestly repent us of our Sins, and are in Love and Charity with our Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways*; we may then *draw near with Faith*, and full Assurance that the holy Sacrament which we take will be to our *Comfort*.

THE CONFESSION and
ABSOLUTION, &c.

BUT as we cannot *draw near with a true Heart, in full Assurance of Faith*, without having our Hearts first *sprinkled from an evil Conscience*: What more efficacious Means of doing this, than to *make our humble Confession to Almighty God, meekly kneeling upon our Knees*? The Form of Confession inserted in the Communion Office is excellent as to the *Place* it bears, as to the *Matter* it contains, and as to the *Form* it is expressed in.

First, As to the Place it stands in; if we
1 respect

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respect the *Exhortations* going before, nothing can be more reasonable, than, when we have been convinced of the especial Necessity at this Time of a true and unfeigned Repentance, we immediately fall down at the Throne of Grace, and with Shame and Sorrow acknowledge our Sins. If we regard the *most holy Service* which follows, we must allow, that as the Priests amongst the *Jews* were to purify themselves before they offered up their Sacrifices; as the Primitive Christians washed their Hands before they consecrated the Holy Sacrament: so we should *wash* our *Hands in Innocence*, before we go to God's *Altar*; and purge ourselves from Guilt by confessing our Offences, and craving Pardon for them, before we presume to take those holy Mysteries. *We are unworthy through our manifold Sins to offer unto God any Sacrifice*; penitent Confession is the Condition of our Pardon; and *this* we must seek for, before we commemorate in this our *Christian Sacrifice* the Death and Passion of our LORD and Saviour.

Secondly, This Confession is excellent as to the *Matter* it contains, and the *Form* it is expressed in. It represents GOD as the *Maker of all Things*, and so we Sinners are the Work of his Hands, and at his Disposal: As the *Judge of all Men*, and so capable of knowing all our Words and Actions, and of discerning the Thoughts of our Hearts, and Just to deal with every Man according to his Deeds: As an *Almighty God*, and so able to punish with utter
Ruin

Ruin those who transgress his Will: But then it represents him as the *Father of our Lord Jesus Christ*, and so for his sake Gracious and Merciful to Mankind, easy to be intreated, and ready to forgive. When the Sinner *thus* speaks to God, the Words he useth teach him to dread his Power and Justice, and to fly for Safety to the Arms of his Mercy, and the Merits of his Saviour.

After these *Compellations*, we come to acknowledge, that our Sins are *manifold*; that we have transgressed, *in Thought, Word, and Deed*; that it is the *Divine Majesty* whom we have offended; and that hereby we are justly become obnoxious to his *Wrath and Indignation*. We then express our *Sorrow*, we cry for *Mercy*, and beg to be delivered from the heavy *Burden* of our past Sins, for *Christ's Sake*, and *that we may ever hereafter serve and please God* to the Glory and Honour of his Name. Here then the penitent Sinner is taught to confess his Faults in a Form so *comprehensive* as to include all the Sins that he can possibly have been guilty of; and yet *not so particularized* as to make any blame themselves unjustly for Sins of which they are not conscious: and in the most pathetic Expressions, to humble himself before the Throne of Grace, and implore God's Mercy on the most prevailing Motives,

And as *every one* of us are burdened with Sins, the Church requires that every one of us should, with his *own Mouth*, make this his Confession: That every one may accuse himself
before

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before God; and whilst he makes this outward Confession, he may privately in his own Heart reflect on the Sins he hath committed against each Article, and secretly confess them with Sorrow to God who knows all the Motions of his Soul.

When we do this, let us consider ourselves as guilty Criminals appearing before the Judge of all the World, a powerful, a dreadful, an avenging God; and let us behave ourselves as becometh those who have highly offended and provoked him; abashed at our own Vileness, and with fear and trembling *meekly kneeling upon our Knees*. If in *all* the Prayers we make, we should carry ourselves with Reverence and Submission; surely *this* must, in an especial manner, be attended with the most profound Humility and Devotion. Finally, let our Voice be as humble as our Gesture, not clamorous so as to disturb any, but sober so as to excite and animate the Devotion of others.

The *Confession* being ended, *then shall the Priest pronounce the Absolution*, because to him, and not the *Deacon*, it is said at Ordination, *Whosoever Sins ye remit, they are remitted*: unless the *Bishop* be present, and then for Honour sake, and in token of his spiritual Superiority, this Act of Authority is reserved to him. Here it is he, in a peculiar manner, acts as the Messenger of the LORD of Hosts, as the Ambassador of CHRIST; and therefore he is ordered to *stand* whilst he pronounceth it; and to *turn himself to the People*, because the
good

good News he brings, and the Pardon he opens, directly concerns *them*.

CHRIST hath given *Power and Commandment to his Ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins*: And when they make a right Use of the *Ministry of Reconciliation* which is committed unto them; whatsoever they regularly declare on Earth, He who hath impowered them to do this, will, in His sovereign Court in Heaven, make good; and will there ratify what his Ministers do according to his own Rules and Orders.

Here then the Church, charitably supposing that those who come to the Holy Communion, come not without *Faith and Repentance*; and that the Professions thereof which they have made in the *Creed*, and general *Confession*, are hearty and sincere; she hath ordered the Priest to *pronounce the Absolution* to the People, as fitly qualified to receive the Benefit of it; and grounding what he doth on the Divine Promise, to wish them, from God, Pardon of their Sins, Confirmation in Goodness, and everlasting Life, through the Merits of JESUS CHRIST. This he *wishes* them *in the Name of our Lord*, as impowered by *His* Authority; and not after the manner of *Men*, as when we wish each other any kind of Happiness. Though the Church in her several Offices varies the *Form of Absolution*, according to the particular Circumstances of the Persons to whom it is pronounced, the Variety of Ex-
pression

pression doth not render it less *efficacious*. The *Absolution* of the *Priest* is not a *meer Prayer* for Pardon, or a *bare Declaration* of GOD's Goodwill to repenting Sinners, but carries with it something *Authoritative* and *Judicial*. As a *Judge* on the Bench represents the Person of the *Prince*, and pronounces those to be *right in Court*, and exempt from Punishment, who are qualified to plead the Mercy of their Sovereign; so the *Priest*, in GOD's Stead, *judicially* pronounces them to be Innocent, and assures and conveys Remission of Sins, to those whose Faith and Repentance entitle them to Pardon, according to the Promises of GOD, and the Conditions of the Gospel: *And therefore, when a true Penitent bears his Pardon thus solemnly pronounced by an Officer whom God has deputed and commissioned for it, he may quiet his Heart, as one whose Case is judged, and firmly hope God will pronounce the same at the last Judgment.*

Let every one therefore, with a *lowly De-meanour* and *sober Joy*, attend to the *Absolution*. Let them by no means usurp the peculiar Office of the *Priest*, and disturb the Congregation, by repeating it after him. But let them beg of GOD to confirm what he pronounces, by adding to it a devout and hearty *Amen*.

And now, that none may think the Minister hath gone beyond his Commission, or that our LORD himself will not agree to what he hath declared; he affixes thereto the Seal of his Master, and subjoins some *Sentences* out of the
Word

Word of God, upon which the Declarations of Mercy and Forgiveness are founded. We there *bear what comfortable Words our Saviour Christ saith unto all that truly turn to him. Come unto me, all that travel, and are heavy laden, and I will refresh you.* What an affectionate Call is *this* to those who are Slaves to Vice, who toil and labour in Iniquity, and are grieved with the *intolerable Burden* of their Sins! What Assurance doth it give to contrite Hearts, that Confessing and Repenting they shall find Mercy! What Comfort doth that which follows afford the Faithful, that *God so loved the World, that he gave his only-begotten Son, to the End that all that believe in him should not perish, but have everlasting Life!*

Thus in the Words of the Son of God, we acknowledge the infinite Love of God the FATHER towards fallen Man, in not withholding his Son, his only Son from us; and with the Apostle profess, that *this is a true saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners.* The bare mention of the Goodness and Love of God is an Act of Praise: Such Goodness can never more properly be expressed than in the Terms of him who is Truth itself: and, not to mention *the other* Forms of Thanks in this Office, for the Redemption of Man, these Sentences make our Service *Eucharistical*. None truly Pious and Faithful can hear or utter them without Hearts full of Joy and religious Gratitude. And in the next Words, we
express

express our Confidence and Trust in the Satisfaction CHRIST once made for all our Sins, and in the Intercession He daily makes for us; saying with St *John*, *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our Sins.*

The EUCHARISTICAL SUFFRAGES, &c.

HAVING spoken of those *Sentences of Scriptures*, which are placed just after the *Absolution*, I shall now proceed to consider what immediately follows, which is strictly *Eucharistical*; and as to the Substance of it, is taken from the ancient Liturgies, and by them chiefly from the Holy Scriptures. Of this St. *Cyril* bears witness, who explains this Part of the Office, and shews the Propriety of it. *The Priest*, saith he, *calls out*, Lift up your Hearts: *for truly at that tremendous Hour we ought to have the Heart lifted up to God, and not set upon the Earth, and worldly Affairs.* By the Force of these Words, *the Priest* requires all, that in this Hour they lay aside all the Concerns of this Life, and their domestic Cares, and have their Hearts in Heaven with the Lover of Mankind. Then you answer, We lift them up unto the LORD; acknowledging that you Assent to what he requires: But let no Man stay here, and say with his Mouth, We lift them up unto the LORD, whilst he lets his Mind revolve upon the Things

Things of this Life. We ought, indeed, always to think upon God; but if this cannot be done, by reason of the Infirmary of human Nature, it is in an especial Manner to be endeavoured at this Hour. Then the Priest says, Let us give Thanks unto the LORD. We ought certainly to give Thanks that He hath called us Unworthy to so great a Grace; that He hath reconciled us to Himself, being his Enemies; that He hath given us the Spirit of Adoption, and the Privilege of Feasting at his Holy Table; and therefore, when he hath invited them to glorify God in a solemn and devout Form; the People are taught to answer, It is meet and right so to do.

We are commanded in every Thing to give Thanks; for this, says the Apostle, is the Will of God in Christ Jesus concerning you: And in Obedience hereunto, the Priest, who hath been speaking to the People, now turning to the Lord's Table, addresseth himself to God, and acknowledgeth it to be meet, right, and our bounden Duty, at all Times, and in all Places to pay this Debt of Praise to Him: And accordingly, as we are going to celebrate the sublimest Mysteries of the Gospel, which Things the Angels desire to look into, for which they glorify God, and congratulate the Happiness of Man; to shew that we worship the same LORD of Hosts, and that we hold Communion with the Saints above; we in a full Chorus join with Angels and Arch-angels, and all the Company of Heaven, to laud and magnify the
Holy

Holy Trinity, in that *Seraphic Hymn* which *Isaiah* tells us he heard the sacred Choir sing to the LORD of Glory, *Saying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory.*

Praise is our bounden Duty at *all Times*; but on those *Holydays* and Seasons, on which we particularly commemorate some *especial Blessing*, it is meet and right that we should make *especial* mention of it, and in an *especial* manner render our Thanks to God for *that* his gracious Goodness. And hence it is that our Church hath added *proper Prefaces*, taken out of the Service of the ancient Church, to be prefixed to this general Act of Praise on some of the *grand Festivals*.

On *Christmas-day*, we are, in the Preface, taught to thank God for the Incarnation of the immaculate JESUS, *who by the Operation of the Holy Ghost, was, at that Time, made Man*, that He might *make us clean from all Sin.*

Upon *Easter-day*, because this our *Paschal Lamb* by his Death hath destroyed Death, and by his Resurrection hath restored to us *everlasting Life.*

Upon *Ascension day*, because CHRIST is *ascended up into Heaven to prepare a Place for us.*

These three first *proper Prefaces* are to be used for *eight Days* together; for, so long the Church, taking Pattern from those Laws which God gave the *Jews*, intends that the
Comme-

Commemoration of these signal and extraordinary Mercies should continue. If we think it but just and reasonable to set apart *one* Day to commemorate the Virtues of some of God's Holy *Saints* and *Martyrs*, and to thank Him for the Benefit the Church receives by *their* Examples: Then, surely, the immense Benefits the Church receives by these principal Acts of our *Saviour*, which brought about and completed our Redemption, must needs require from us, that these Solemnities should be drawn out to a greater Length.

Hereby the Church shews how agreeable it would be to her Inclination, if the Number of those who are willing and ready to Communicate, did give occasion to the Administration of the Holy Eucharist on *each* of those Days, by having appointed a *Preface proper* to them: And that so those pious Christians, who have Leisure equal to their Devotion, might meet daily to express the Fulness of their Joy and Gratitude for the Blessings which are then the chief Subject of our Meditations; and those who are unavoidably hindered from attending the public Worship on the *first* of those Days, might, at least on *some* of them, have Opportunity of assembling themselves in the House of God.

The *Preface* for *Whit-Sunday* acknowledges the Truth of CHRIST's Promises, fulfilled in sending down the *Holy Ghost*, to enable the Apostles to preach to all Nations. And this is to be repeated but six Days after; because
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the Octave, or seventh Day after, is the *Feast of Trinity*, for which a particular Preface is appointed, confessing the Unity in Trinity, and the Trinity in Unity.

When these Prefaces are used, after each of them follows the *Seraphical Hymn*: And then the Priest, who hath hitherto been chiefly employed in exhorting the People, and in praising God, and (excepting in the Confession) hath continued *standing, kneeling down at the Lord's Table*, says the Prayer of *humble Address, in the Name of all them that shall receive the Communion*. Lest the Joy which we have expressed in our *Lauds and Thanks*, should make us forget that we are yet in the Body, surrounded with Imperfections and Infirmities, and look upon ourselves as Members of the *Church Triumphant*: Lest we should not *serve the Lord with Fear, and rejoice unto him with Reverence*. We are here taught to check all Vanity and Confidence by an Act of Humility; not to approach the Altar, but with Fear and Trembling; or dare to partake of his sacred Mysteries, without a becoming Reverence and religious Awe. We therefore lay aside all Pretence to Merit, and trust only in the Mercies of God; and for his Mercies sake alone, we beg that we may *so eat the Flesh of his dear Son, and drink his Blood* in this holy Sacrament, that our Body and Soul may be cleansed thereby, and *we may evermore dwell in him, and he in us*.

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The CONSECRATION.

AND now we come to the most solemn and essential Part of the Service; the *Consecration* of the Elements, in order to their being religiously received by the Faithful. The *Oblation* of the Bread and Wine hath been already made, and God hath been prayed to, to accept them. What remains is, that God's *Blessing* be craved upon them; and the Mystical and Holy *Use* for which they are designed be declared in the Words which our Saviour used when he *instituted* this Holy Sacrament.

As it is the Privilege of the Priesthood to bless the Sacrifice; as it belongs to *that* Order to consecrate the Elements of Bread and Wine, that from common Food they may become the *Body and Blood of Christ*: as this is an *authoritative* Act, it is to be performed by the Priest *standing*. He doth not stand *before* the *Altar*, as the *Romish* Priests do; nor like them, pronounce the Words with a *low* Voice, to countenance their pretended Miracle of *Transubstantiation*, and to make the People gaze with Wonder on those who are thought to perform it in that secret manner. But the Priest in the Church of *England* says the Prayer with an *audible* Voice, as in the *Primitive* Church, that the People may hear, and join with him; and stands *so as he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands*; that they may ob-

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serve

serve and meditate on those Actions which are significant, and proper to this Rite.

The Prayer consists of three Parts, of which one is *Eucharistical*, another *Petitionary*, and the last *Historical*. As our Saviour on taking the Elements gave *Thanks*: so it begins with a Form of *Thanksgiving*, in which is acknowledged God's Power and Goodness, and his *tender Mercy* in giving his Son to *suffer Death for our Redemption*: We there remember the *full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction* which the Son of GOD made once for the Sins of the whole World; and calling to mind that *perpetual Memory of his Death* which He hath commanded us to continue until his coming again; we, in Obedience to our blessed LORD, perform His *Institution*; and from returning Thanks,

Pass in the *second Place* to *petition* GOD the Father, that He would *bear us* of his *Mercy*, and make the Bread and Wine lying before Him the *Body and Blood* of his Son;——not by the *perishing* of their Substance and *substitution* of a new;—not by a *Change* of their *Nature*;—not by any *concomitancy* or annexing of the Substance of CHRIST's *natural Flesh and Blood* to the Bread and Wine;—but his *Body and Blood* in *Virtue* and *Effect*, his *Sacramental Body and Blood*, endued with a quickning and life-giving Power. But as this must be the Work of GOD; as the Elements cannot be changed, even as to their *Effects*, but by the Operation of his *Holy Spirit*; it be-

comes necessary for us to make our Addresses to God, that He would exert his Power to make them the *Body and Blood of Christ*: And this we do when we beg that *we, receiving the Elements, may be Partakers of his Body and Blood.*

To make the Consecration compleat, there is added, in the *third* Place, the *History of the Institution*, as related in the Holy Gospels. And here the Priest is ordered not only to *say* what our Saviour *said*, but to *do* what He *did*; and to imitate His *Action*, as well as the *Words* He used at the *Institution* of this Sacrament. Our blessed LORD took *Bread* into his Hand, as the Symbol of his *Body*, and the *Cup*, as the symbolical Representation of his *Blood*: He *gave Thanks* to God, and *blessed* the Elements; He *distributed* them to his Disciples, and commanded them to *do this* in Imitation and *Remembrance* of Him. When we see the Priest take the Elements into his Hand, and in the Words of our LORD declare the Significancy of that Rite; let us with Hearts full of Gratitude reflect on the infinite Goodness and Compassion of our blessed Saviour, who, on the Night before he was betrayed, willingly gave his Body to God, under the Representation of Bread, for the Sins of the World: and *broke* this Bread, which He dignified by calling it his *Body*, to shew, that as no Man could without *His* Consent have Power to lay Hands on Him; so He freely, of his own Good-will and Pleasure, offered His *natural*

Body to be broken upon the Cross:—Who made the Fruit of the Vine, poured into the Cup, his *Sacramental Blood*, which He willingly offered up for the Remission of our Sins; in Token, that when His *Blood* should be shed out of His *natural* Body upon the Cross, it might not be thought to be done without His Consent or Agreement. Here CHRIST suffered in *Will*, but on the Cross in *Deed*. The *Sacrifice* began when He instituted the Eucharist; but was not finished till He expired on the Cross. Let us reverently, (but silently) attend to the *Words* and *Actions* of the Priest; and with the Eye of Faith, look upon the *one perfect Sacrifice* of our Saviour's *natural* Body and Blood, of which the *Sacrifice* we now assist at is only a *Representation* and *Memorial*: And let us conclude all with a fervent *Amen*.

If it be here demanded, to what *Words* the *Consecration* of the *Elements* ought to be ascribed? I answer, to the *Prayer* of the Faithful offered by the Priest, and to the *Words* of *Institution* repeated by him. This was the Sense of the ancient Church of CHRIST, which used them *both* in their Eucharistical Offices; and never held, that the Elements were changed from their common to a more sublime Use and Efficacy, by the bare repeating of the Words, *This is my Body*, and *This is my Blood*, as the Papists absurdly hold. To bring about this Change must be the Work of the Holy Ghost: and therefore it is requisite that we
should

should *pray* to God to endue the Elements with this life-giving Virtue. Now the *Words of Institution* can by no Means be called a *Prayer*: They were addressed by our Saviour to his Disciples, and not to God; to *them* he said, *Take and Eat*. When *we* use them, they are *Historical*, recounting what our LORD said and did when He ordained this Sacrament. And, though when *He* said, *This is my Body, This is my Blood*, these Words effectually *made* them so; shewing that it was his Will and Pleasure, that they should be taken as His *Sacramental Body and Blood*: Though the *Virtue* of those Words once spoken by CHRIST doth *still* operate towards making the Bread and Wine his *Body and Blood*: yet as *now* used and spoken by the Priest, they do not contain in them any such Power, unless they be joined with *Prayer* to God.

Our LORD himself did, besides pronouncing *them*, give *Thanks*, and *bless* the *Elements*. Thus our Church uses *Prayer*, as well as the *Words of Institution*; and doth not attribute the *Consecration* to the one without the other. If the *consecrated Bread or Wine* be all spent before all have communicated, the Priest, it is true, is ordered by the Rubrics, to *consecrate more*, by repeating only the *Words of Institution*: But the Virtue of the Prayer which the Church hath last made, is to be understood as concurring therewith; and *this* is only a particular Application to *these particular Elements*: Hence comes the propriety of saying *Amen* at

the End of those Words ; which would not be so properly added, unless it referred back to the preceding Petitions. And that this is the Sense of the *Church of England* is farther plain, in that she, in her Rubric, calls this *the Prayer of Consecration*, in which the Words of Institution are contained; and it is addressed to *Almighty God, &c.* whereas the Words of CHRIST were not *supplicatory* to GOD, but declaratory to his Disciples.

After the same Manner, in the *Office of Public Baptism* (in Imitation of the Custom of the *ancient* Christians, who dedicated the Baptismal Water to the holy and spiritual Use for which it was designed) our Church not only repeats the Words of *Institution* of that *other* Sacrament; but likewise adds a solemn *Prayer*, that GOD would *sanctify* the *Water to the mystical washing away of Sin* : And as in *that* Sacrament she joins the *Prayer* of the Faithful to the Words of *Christ*, so in the Sacrament of the *Altar*, she thinks them *both* necessary to compleat the Consecration.

THE DISTRIBUTION and RECEPTION.

AFTER the *Consecration* of the Elements, immediately follow the *Reception* and *Distribution* of them ; which continue *still* in their *natural Substances* of *Bread and Wine*, though they are changed, as to their *Virtue* and *Efficacy*, into the *Sacramental Body and Blood of Christ*.
And

And here we may consider the *Order* in which, and the *Place* where they are distributed ; the *Posture* of the Communicants ; the *Manner* in which they are delivered ; and the *Words* used at the Distribution.

I. The *Order* in which the Elements are to be administered is taught by the *Rubric*, which says, *The Minister shall first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that, to the People also in order.*—The Church endeavours that every Thing should be done with Decency and Regularity ; and enjoins, that the *Clergy* should receive *first*, both out of respect to the *Dignity* of the Ministerial Function ; and likewise *that they may be ready to help the chief Minister* in the Distribution of the Elements to the People.

II. The *Place* where the *Clergy* communicate is *within* the *Rails* of the *Holy Table* or *Altar* ; and *this*, together with that of *Receiving before* the People, was the Practice of the ancient Church. The Rest of the Congregation was to receive *without* the *Rails* : And herein *only* consists the *true* Difference between *Ecclesiastical* and *Lay* Communion ; and not, as the Papists pretend, in the *Clergy's* receiving under both Kinds, and the *Cup* being denied to the *Laity*.

III. The Church prescribes, that the Sacrament shall be received by *all meekly kneeling*. Our LORD, when he instituted this Holy,

Sacrament, enjoined us no *particular* Gesture; and therefore the Church is at Liberty to prescribe herein, as she thinks fit. The Primitive Christians took it in a Posture of Adoration; and as *Kneeling* is the principal Gesture which we use in the Worship of God, *that* is fixed upon, as the Gesture which we are to use, when we approach God's Altar to receive the Holy Mysteries.

Nothing can be more proper than this Posture of *Adoration*, at *this* Time especially, because the Sacrament is a principal Part of Christian *Worship*:—because it is a *fæderal* Rite, in which we should, in the *humblest* manner, dedicate ourselves to God:—because *meekly kneeling* becomes sincere *Penitents*, who confess their Sins to God, and take *this* Bread and *this* Cup as a Means of Remission of them:—because a less humble Behaviour would very improperly besit a rebellious Subject, who appears before the Throne of his Prince, to receive his gracious Pardon:—and because the Minister delivers the consecrated Elements with a *Prayer*, with which he who receives them joins in his Heart, and generally answers *Amen* to it.

To prevent any Objection which might be made hereunto, I need only repeat the *Protest* which is added at the End of the Communion Office in Defence of this Order, *Which*, the Church saith, *is well meant, for a Signification of our humble and grateful Acknowledgment of the Benefits of Christ therein given to all worthy Receivers,*

Receivers, and for the avoiding of such Profanation and Disorder in the Holy Communion as might otherwise ensue : Yet lest the same kneeling should by any Persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy, be misconstrued and depraved ; It is declared, that thereby no Adoration is intended or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored ; (for that were Idolatry to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here ; it being against the Truth of Christ's natural Body, to be at one Time in more Places than one.

IV. But Fourthly, As to the Manner in which the Elements are to be delivered to the Communicants, namely, *into their Hands*. This was the most ancient Practice, though afterwards it was altered for no significant Reasons, and put into their *Mouths* by the officiating Priests : But after the Reformation, the Church of England restored the Primitive Usage, which is now in force.

V. Let us now, *Fifthly*, consider the Words which are used by the Minister, when he delivers the Bread or the Cup to any one.

The Promises which God hath given us in the Gospel are generally belonging to the whole Flock of CHRIST : But in the Sacraments God

applies his *Blessings* in particular unto every Man's Person. And therefore, both in Baptism and the LORD's Supper, the Minister addresseth himself *particularly* to every one who receives either Sacrament. *Whether Christ at his last Supper did speak generally once to all, or to every one in particular, is a Thing uncertain.* The History of the Institution is very short and concise, and doth not acquaint us with every minute Circumstance which is not essential to this Holy Ordinance. But certain it is, that in regard the greatest Part of Mankind are dull, and heavy, and almost insensible of their Duty: that, in their Offices of Religion, they want continually to be awakened, and reminded of the Duty they are about; it is exceeding proper and useful, at this Time especially, that the Words at the Delivery of the sacred Elements should be spoken to every Communicant *severally*; and that they should hereby be admonished of the solemn Service they are performing.

I. The Words themselves consist of two Parts: The first is *Precatory*, and the second *Exhortatory*. The Form begins with a solemn Prayer or Wish of the Minister, in behalf of the Person to whom he speaks, and delivers the sacred Mysteries; "that the *Body and Blood* of CHRIST, which were given and shed for him, may preserve his *Body and Soul unto everlasting Life*;" i. e. That he receiving with due Dispositions the Means of Grace now offered to him, namely, the *Sacramental Body and Blood* of CHRIST,

CHRIST, may thereby have the Merits of CHRIST applied to him, and partake of all the Benefits of his Passion: That the consecrated Bread and Wine may exert the life-giving Virtue with which the Holy GHOST hath endued them, and be to him the *Principle* or *Seed* of an happy Immortality.

II. The other Part is *Exhortatory*, when the Minister, at the Delivery of the *Bread*, says, *Take and Eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving*: The Communicant is reminded, that this Sacrament was instituted in *Remembrance* of the Death of CHRIST, and to convey to us the Benefits of his Passion:—That, as the *Sacramental Body* of CHRIST is *now* given to him; so the *natural* Body of CHRIST was, on the Cross, offered up *for him*; and that *he* is one of those whom CHRIST died for:—That whilst with his *Mouth* he eats the Holy Bread, he should feed on CHRIST in his *Heart by Faith*; not fixing his Attention solely upon the *external Sign*, the *Sacramental Body*; but lifting up his Soul to Heaven, where alone CHRIST sitteth in his *glorious* Body at the Right-hand of GOD, in *that* Body which was crucified for him, the *Symbol* and *Type* of which he is now to Take and Eat, and, by *Faith* in CHRIST, to make himself Partaker of the blessed Effects of His Sufferings.

The Direction at the Delivery of the *Cup* is but little different from *this*: The Communi-

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cant is charged to *drink this in Remembrance that Christ's Blood was shed for him, and be thankful.* A thankful Remembrance of CHRIST'S Death is absolutely necessary to a worthy Participation of these sacred Mysteries. Our souls should at *this Time* be tuned to the highest Pitch of Gratitude, whilst we commemorate the greatest Testimony of Love that ever was or could be shewn towards Mankind; whilst we take the *Bread of Life*, and the *Cup of Salvation*, by which we are made Partakers of all the Benefits of CHRIST'S Death and Passion; which gives us an *Earnest* and *Pledge* of an happy Eternity, and a Right and Title to *that* exceeding Weight of Glory which He hath purchased for us.

And here we may observe, That the *Church of England* defrauds none of her Members of *any Part* of the Sacrament; the *Laity*, as well as the *Clergy*, partaking of it under both Kinds: For thus our Saviour *instituted* it, and thus the Church *administred* it for the first thousand Years after He left the World.

THE POST COMMUNION.

I HAVE pursued my Design as far as that Part of the Service, in which the *Elements* are delivered to, and received by the Congregation. What follows is called the *Post-Communion*. After we have been Guests at the Table of the LORD, who hath fed us with this heavenly Repast, it would not be seemly
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for us hastily and abruptly to depart out of His House, without joining in some public Acknowledgment. We do not finish our *common* and *daily* Meals, without giving Thanks to God the Founder of them, although they tend only to preserve this *mortal* Life: How much more then are we bound to express our Thankfulness to the Governor of *this* Feast, who hath entertained us with such celestial Food, as is able to preserve both Body and Soul unto *everlasting* Life?

Now when we have been Feasting at the Table of the LORD, what Words can we more properly use, than that Form which our LORD *Himself*, who instituted this Sacrament, hath composed?—A Form which, being compleat and perfect, may supply whatsoever the other Prayers have of Deficiency:—and which may incline God to pardon us for the Failings or Indevotions we have been guilty of in any Part of the preceding Service; since we are sure, *that* Prayer must be acceptable to the Father, which was composed by his beloved Son. Those who have *spiritually eaten the Flesh of Christ, and drank his Blood, who dwell in Christ, and Christ in them, who are one with Christ, and Christ with them*, may, after that, be allowed the Privilege of calling God their *Father*; since the Regenerate have the Title of the *Sons of God*.

In the Prayer that follows, we beg of God to look favourably with an Eye of Mercy on what we have been doing:—To accept the
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Eucharistical Service, or *Sacrifice of Praise and Thanksgiving* we have been offering up:—And to grant to His *whole Church Remission of Sins, and all other Benefits of the Death and Passion of His CHRIST.* And then, as St. Paul hath taught and enjoined us, we offer and present *ourselves, our Souls, and Bodies, to be a reasonable, holy, and lively Sacrifice unto God.* This Holy Sacrament must be looked upon as a solemn Dedication of ourselves to God, and in these Words we resign entirely both our Souls and Bodies to Him, and *submit ourselves wholly to His holy Will and Pleasure.* But as we are *not sufficient of ourselves to do any thing as of ourselves*;—as we cannot keep God's Commandments without His continual Assistance; we beg that those who have been *Partakers of the Communion*, and now dedicate themselves to the Service of God, *may be fulfilled with His Grace and heavenly Benediction*, which alone can enable them to perform what they here promise. As none of our Services have any Merit inherent in them;—as our best Works are full of Defects; it is fit we should own our Unworthiness to *offer any Sacrifice to God*; that we should intreat Him to *accept that our bounden Duty and Service, not weighing our Merits* (who disclaim all Pretensions to desert) *but pardoning our Offences for CHRIST's sake*; and then we conclude this Prayer with giving *all Honour and Glory to the sacred and undivided Trinity,*

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There follows, in our *Common Prayer Book*, another Form, which the Minister may, at his Discretion, make use of instead of the former. It is partly *Eucharistical* and partly *Petitionary*. It begins with an hearty Acknowledgment of God's Goodness in feeding those with the *Spiritual Food* of our LORD's *most precious Body and Blood*, *i. e.* in making them Partakers of the Benefits purchased by His Death, who have *duly received* the Sacramental Body and Blood: In hereby assuring them of His *Favour and Goodness towards* them; of their *Incorporation* into the *Mystical Body* of CHRIST; and of their being, through His *Death and Passion*, Heirs of his *Kingdom*. And then we *humblly beseech* GOD through CHRIST; to keep us by His *Grace* in the *Fellowship* and Union of his Church; and to enable us to do our Duty: Ending this Prayer likewise with a *Doxology*.

After this, in Imitation of our blessed LORD and His Apostles, who sang an Hymn before they concluded their Devotions, at the Time when our LORD instituted this Holy Sacrament; our Church hath subjoined an *Hymn* to be *said or sung*, which is taken principally from the Holy Scriptures, and the Liturgies of the Primitive Church; and is very fit and proper for us at that Time, to express in it the Overflowings of our Joy, the Greatness of our Thankfulness, and the Zeal and Fervour of our Devotion. It begins with what the Angels said, when they declared the Birth of
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our blessed Saviour; in which we give *Glory to God on High*, and congratulate Mankind for the Happiness they reap from His *good-will towards Man*, which inclined Him to give His SON for us on the Cross, and now to give Him to *us* in the Sacrament. The Sequel of it consists in an Acknowledgement of the Eternal Glory of the Three Persons of the Holy Trinity; in Acts of Praise and Thanks, Adoration and Worship, in the most pathetic Terms that can possibly be conceived. It would enervate this sublime Hymn to express the Sense of it in other Words than those the Church hath made use of: And therefore I shall only observe from hence, that nothing can be more strong for the *Divinity of the Son of God*, or more evidently shew, that it is the Doctrine of our Church; though some who communicate with us, and of consequence join in repeating it, have (to their Shame be it spoken) denied this grand Article of our Holy Faith. CHRIST is here expressly called *Lord God*; and as He who *only is Holy*, and *only is the Lord*, is invoked with a repeated Fervency to *have Mercy upon us*, and to *receive our Prayer*. Let us then pity either the Blindness or Obstinacy of those unhappy Men, and do Thou, O LORD CHRIST, who openest the Eyes of the Blind, O *Lamb of God, that takest away the Sins of the World, have Mercy upon them!*

And, now we draw to a Conclusion of the whole Service, here are added several *Collects* which

which may be used at the Discretion of the Minister. One of which begs Acceptance of our Prayers, Defence of God in *this* Life, and his Direction in order to *attain Salvation*. Another for *Sanctification* and *Direction*, in the *Laws* of God, and *Preservation both in Body and Soul*. A Third, that what we *hear* may *bring forth the Fruit of good Living*. The next, that all our *Works* may tend to the *Glory* of God, and the *Salvation* of our Souls. Another, that God would pardon our Failings, and grant what He knows to be Good for us. And the last desires, that God, through CHRIST, would hear our Petitions, and answer them, so that his Glory may be promoted, and our Necessities relieved. Nothing can be more fit for the Conclusion of our Devotions.

And then all is shut up with a solemn *Blessing*: So was the Communion Service of the Primitive Church. As the High Priest under the Law was commanded to *bless* the Congregation: As our Saviour, when on Earth, *blessed* His Disciples; so before His Death He left His *Peace* with His Apostles, and *they*, and *their* Successors, were commissioned to give it unto Men. When the Bishops or Priests, under the Gospel, bless the People, *if the Son of Peace be there*, their *Peace shall rest upon him*; i. e. the Blessing of God shall infallibly descend on those who are fitly disposed to receive it. God will not be wanting on *His* Part, but will confirm the Authoritative and

and Ministerial Acts of His Priests: He will bless those whom they bless in His Name, unless the Impediment be on the Side of Man. And here we observe the Impropriety and Absurdity of *that* Custom which some have of repeating it after the Priest: He here speaks as *from God*, and the Duty of the People is only to attend with Silence and submissive Reverence.

That Part of this Form which relates to the *Peace of God*, is taken from the 7th Verse of the ivth Chapter of the Epistle to the *Philippians*. And the other Part is a solemn Benediction in the Name of the ever blessed Trinity: and so very fitly adapted to the *Christian* Church; to which this mysterious Doctrine is more *fully* revealed, than it was formerly to the Church of the *Jews*.

THE APPLICATION.

AND thus I have gone through what I first proposed, which was to give you a Rational Account of the *Communion Office of the Church of England*: I have pointed out to you the *Excellency* and *Propriety* of the several Parts of it, and the *Behaviour* which they severally require from us: And cannot better bestow the Time that remains, than in observing, by Way of Application;

I. *First*. The Excellency of this Office:
And,

II. *Secondly*,

II. *Secondly*, What is *due* from *us* in return for *this* Care of our Church.

The *Excellency* of our *Communion-Office* consists in the following Particulars.

I. *First*, In that it retains all the *Essentials* of the Sacrament; it administers it with *Decency*; and is free from *Superstition*.

I. In it the *Elements* of *Bread and Wine* (which were what our LORD made use of, and the *only* ones specified in the Gospel) are blessed by a *Priest* lawfully ordained, with *Prayer* and *Thanksgiving*, and rehearsing the *Words* of Institution; and are *then* taken and distributed in *both* Kinds to the *whole* Congregation. And thus no one, who judges without Prejudice or Partiality, can tax our Church with using an Office that hath any *essential* Defects.

2. The *Ornaments* of our Altar or Holy Table, and the *Vessels* to be used at the Ministration, are such as *Decency* and the *Dignity* of this Christian Sacrifice requires. According to the ancient Practice of the Church, the Table is to *have a fair white Linen Cloth upon it*; than which nothing can be more *Decent*, nothing freer from *Exception*.

3. We do not deck it with *gorgeous* and *gaudy* Furniture, such as may serve to delight the wandring Eyes of the Vulgar; to please them with the gay Pomp; and turn aside their Minds from better Contemplation, more befitting the Place and Presence they are in, and the Duty they come thither to perform.

Neither

Neither do we hold *Images* or *Relics* to be any ways befitting that holy Place, (or indeed any Part of those sacred Buildings erected to the Honour of God) when they are set up to encourage *Superstition*, and are apt to lead Men into *Idolatry*.

Our Church suffers not even the *Holy Sacrament* itself to be *adored*, though it be the *typical* and *symbolical* Body and Blood of CHRIST; and therefore, as I have observed, she formally protests, that she intends no *Adoration* to the Sacramental Bread and Wine, when the Communicants, according to *Her Order*, receive them *Kneeling*.

To prevent the Abuse of *solitary Masses*, in which, amongst the Papists, the *Priest* consecrates and receives *by himself*; which is directly contrary to the Notion of a Communion; we have, at the End of this Office, a Rubric which forbids *the Celebration of the Lord's Supper, except there be a convenient Number to communicate with the Priest*: And this is by the same Authority determined to be *Three at least*.

The Compilers of our Liturgy were exceedingly cautious, lest they should run into *those* Faults for which they blamed our Adversaries; and therefore, *To take away all Occasion of Dissention and Superstition, which any Person hath, or might have concerning the Bread and Wine*, they lay down this Rule, *It shall suffice, that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that*
may

may be gotten.—The *Best*, out of Reverence to the Sacrament: and such as is *usually eaten*, because the Silence of the Gospel intimates to us, that our SAVIOUR Himself instituted and administred it with such Bread as was then at hand, and they had been eating of in the preceding Meal.

And then further, lest what *remains* of the consecrated Elements should be abused to *Superstition*; it is ordered, That it *shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently Eat and Drink the same.* And herein our Practice agrees with those Canons of the ancient Church, which, under severe Penalties; forbid *private* Persons to reserve the Elements.

II. But, *Secondly*, the Care and Prudence of our Church, and the Excellency of this Office, appear likewise in that *frequent Communion* is encouraged by it. Part of the Office is to be read *every Sunday and Holiday*: And it is the Indevotion of the People who neglect this Holy Mystery, which hinders the Service from proceeding, and the Sacrament from being *administred*; and prevents the good Desire of the Church, who cannot continue the Office for want of Communicants.

In *Cathedral* and *Collegiate* Churches, the Rubric enjoins a *weekly* Communion, *every Sunday at the least*. Thereby also shewing, that the *more frequently* this Holy Sacrament

is administred, the Honour of God, and the Good of Mankind is thereby the more promoted; and therefore where Men have, as in these Seminaries of Religion, more Leisure from worldly Affairs, it becomes *their* indispensable Duty to be more constant in *this* Act of Christian Worship.

And thus it is *every one's* Duty to communicate as often as Opportunity will permit them. They are frequently invited by the Minister in the Name of God. But as Men are too negligent in Affairs of this Nature; the Church absolutely insists upon *every* Parishioner's communicating *at the least Three times in the Year, of which Easter to be one.* She would have Men do it *often*, and miss *no* Opportunities of *thus* remembering their Saviour; as may be seen by those pressing Arguments made use of in her *second Warning* before the Sacrament. But if they will not follow her *Advice*, she exerts her *Authority*, and commands at *the least* they should do it *thrice* every Year.

And here I cannot but bewail the Decay of that Spirit of Zeal and Devotion, which was in the *first Christians*, who made this Sacrament an essential and *constant* Part of their *daily* Worship; and that the Christians of *this* Age should give Occasion for *such* an Order! But yet there are, God be praised, many Congregations, (even in these loose and degenerate Times) in which a Zeal for this sacred Ordinance is apparent. May this their Devotion continue and increase! And may their *own* Ex-
amples

amples inflame all those who live under their Roofs! It is the Duty of *those* who are Heads of Families to see all their *Domesticks* instructed in their Religion; and to bring them to the public Worship in Prayers, Preaching, and the Sacraments: And *know this* assuredly, that as *they* are intrusted to *your* Care; *you* must answer to God for *those* Faults or Omissions, which through *your* Neglect or Connivance, through want of Advice or Admonition, *your Dependants* fall into. On this Account, I do, in the Name of God, charge it upon the Consciences of *you* whose *Servants* they are, that you oblige *them* to follow *your own* Christian Pattern, and do *your* Endeavour to bring them to the LORD's Table; that in so doing, not only *you*, but *your House* may serve the LORD, and be frequent in commemorating the Death of CHRIST.

III. But, *Thirdly*, As this *Office* encourages frequent Communion, so it takes all possible Care that none should rush *hastily* and *unadvisedly* to the Holy Table, without being duly and worthily *prepared* to partake of the LORD's Supper: And therefore the Minister is impowered to repel all those who are *open and notorious Evil Livers*, or *those between whom he perceiveth Malice and Hatred*; since while they continue in an impenitent State, or in an uncharitable Disposition of Mind, they are very unfit Guests for the Table of the LORD. The Necessity of *preparing* ourselves for the Holy Sacrament, and the *Manner* in which we are
to

to do it, are taught fully in the *First* of those *Exhortations*, which are to be read when Warning is given of its Administration; in *that* which is to be read at the Time of the Communion; and in the short *Invitation* that immediately precedes the *Confession*; and in *this last* are summarily contained the *Qualifications* of a *worthy* Communicant. I have already explained them severally and at large, and only mention them *now* to shew you, that as much Care is taken to *prepare* those who come to the Sacrament, as Earnestness to *invite* them to it.

IV. And then, *Fourthly*, Our *Communion-Office* is an excellent System of the *Doctrine* of the *Church* relating to the *Lord's-Supper*. Besides the *Preparation* required, it sets forth the *End* of its *Institution*; the *Benefits* which flow from it; and with what *Faith*, what *Devotion*, what *Thankfulness*, we should receive those Holy Mysteries. Its *Prayers* are full of the most fervent Zeal, mingled with Humility and a Sense of our own Unworthiness: Its *Thanksgivings* of the most grateful and pious Joy: and all this couched under the most pathetic and moving *Expressions*. There is in the whole Office, a noble Sublimity of Sentiments and Strength of Words; such as is abundantly sufficient to stir up the *Affections* of the Congregation; and yet, at the same time, a Plainness of Diction, a Simplicity and Propriety of Stile, which is *familiar* and *easy* to the most *common* Understandings.

II. If then we have so excellent a *Communion Office* provided, let us consider, *Secondly*, what is *due* from *us* in return for *this* Care of our Church.

If we would shew our Esteem for it, let us *read* it frequently, and *study* it thoroughly: Let it be our Companion at *Home*, as well as at *Church*; in our *Closet*, as well as at the *Lord's Table*. So shall we come to a right *Knowledge* of the Holy Eucharist;—so shall we see the Necessity of *frequently* partaking of it;—so shall we approach God's Altar with due *Qualifications*;—so shall we know how to *behave* ourselves in every Part of the Office with becoming Reverence;—so shall we relish the Joy of this *celestial* Banquet, and attain the *Benefits* of this Holy Sacrament: Whereas, if Men never look into this Office, but when they use it in the Church, (which happens, perhaps, much seldomer than it should be) they *then* find themselves about a Business they are not well acquainted with; by the Novelty of which, or the Scruples which may suddenly occur, they are apt to be diverted from that Intensity of Devotion, and Vehemence of Affections, with which this Holy Service should be attended.

There can be no better Rules laid down, no better Help given for the devout and profitable Receiving of the Lord's Supper, than those we have been explaining: And therefore when we once thoroughly *understand* this

Office ; when at our Approach to the LORD's Table it is used in the Church, let us conform ourselves, as much as possible, to the Directions it gives us ; and resign up ourselves to those pious Motions it is so fitly adapted to inspire us with.

But as there are in this Service some Intervals, in which *every particular* Person is not taken up in the *public* Service ; (such as the Space in which the rest of the Congregation is receiving ;) let us, at those Times, be composed and silent, and neither by *Indecency* of *Posture* offend *others*, or by an irregular *Loudness* interrupt their Devotion.

This is the Time to *commune with* our own *Hearts and be still*. And that we may not be at a Loss how to employ this Time in a *profitable* Manner, there are several *Treatises* of Devotion * useful to assist Communicants, and to

* The Catalogue of Books dispersed by the *Society for promoting Christian Knowledge*, will direct the pious Enquirer to Books and Tracts on the Subjects here treated of.

ON BAPTISM.

WALL on Infant Baptism. Price 1s.

Serious Address to Godfathers and Godmothers. Price 2d.

Bishop BRADFORD on Baptismal and Spiritual Regeneration. Price 3d.

ON CONFIRMATION.

Pastoral Advices before Confirmation. Price 2d.

Pastoral Advices after Confirmation. Price 2d.

NELSON's Instructions for them that come to be Confirmed. Price 2d.

to furnish them with proper Prayers and Meditations. But whilst I recommend such Books, and approve of the *Use* of them; I must caution you against the Abuse of them. They are only as *Handmaids* to serve, assist, and wait upon the *Liturgy* of the Church; and are to take place only when *that* is silent.

Let then *this* be laid down as a fixed Rule, which is by no means to be deviated from; *No private Devotions whatsoever must at any Time be suffered to interrupt the Public Service of the Church; or to employ us, when we are*

On the HOLY COMMUNION.

DoCTOR STEBBING on Prayer and the LORD's Supper. Price 1s. 6d.

BISHOP OF SODOR and MANN (Dr. WILSON) on the LORD's Supper. Price 2s.

BISHOP FLEETWOOD's Reasonable Communicant. Price 1s.

BISHOP GIBSON on the Sacrament of the LORD's Supper. Price 1s. 3d.

ARCHBISHOP TILLOTSON's Persuasive to frequent Communion. Price 4d.

The Sacrament of the LORD's Supper explained to the meanest Capacity, in a Dialogue between a Minister and his Parishioner, with Prayers proper for the Occasion, by BISHOP GREENE. Price 4d.

An Answer to all Excuses and Pretences for not coming to the Holy Communion. Price 4d.

A Companion to the Altar. Price 6d.

A friendly Call to the Holy Communion, wherein is shewn to the meanest Capacity the Nature and End of the LORD's Supper; with a particular Address to Servants. To which are added, Prayers, Meditations, &c. Price 1s.

called upon to join with the Congregation in Common Prayers. If according to this Rule, you use these private Eucharistical Offices only during the Intervals of the Liturgy; and use a Judgment of Discretion, to accommodate the Prayers they contain to your own particular Circumstances; then may your whole Time, during the Administration of this sacred Ordinance be employed to the Honour of God, and your own Advancement in Goodness and Piety.

Having thus, through God's Assistance, gone through the Task I undertook, nothing remains, but that we humbly beseech the Almighty, that all who have heard me, being persuaded of the Necessity of frequent Communion, and the Excellency of our Communion Office, may constantly attend at His Holy Table; and receiving this Holy Sacrament with due Dispositions of Mind, may partake of all the inestimable Benefits of it, the Pardon of their Sins, Peace of Conscience, the Assistance of God's Grace, and the Salvation of their Souls, through JESUS CHRIST our LORD;

To whom, with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, and Adoration, now and for ever,

AN
EUCCHARISTICAL OFFICE
FOR RECEIVING THE
HOLY SACRAMENT
OF THE
BODY AND BLOOD OF CHRIST.

COLLECTED FROM THE HOLY SCRIPTURES, AND
THE LITURGIES OF THE CHURCH.

¶ *Preparatory Devotions before the Offertory
begins.*

O THOU that hearest the Prayer, unto
Thee shall all Flesh come. My Misdeeds
prevail against me : O be Thou merciful unto
our Sins. *Psalms* lxxv. 2, 3.

Thou shalt open my Lips, O LORD ; and
my Mouth shall shew forth thy Praise. *Psalms*
li. 15.

We wait for thy Loving Kindness, O GOD, in the midst of thy Temple. *Psalms* xlviii. 8.

Hear the Voice of my humble Petitions, when I cry unto Thee; when I hold up my Hands towards the Mercy Seat of thy Holy Temple. *Psalms* xxviii. 2.

OUR LORD and GOD restrain our Thoughts, that they wander not upon the Vanities of this World.

Now, my GOD, let, I beseech Thee, thine Eyes be open, and let thine Ears be attent unto the Prayer that is made in this Place. *2 Chron.* vi. 40.

And mercifully accept this our bounden Duty and Service, this Sacrifice of Praise and Thanksgiving we are about to offer up to thy Divine Majesty, through Jesus Christ our Lord. Amen.

¶ *If you have Time before the Offertory begins, or else at the Pause between the Reading of the Sentences, say the following Eucharistical Prayer.*

MOST merciful God, the Father of our Lord Jesus Christ, having in Remembrance the Passion of thy dear Son, his Death, and Resurrection from the Dead, his Return into Heaven, and his future second Appearance, when he shall come with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works:
—We

—We give Thanks unto Thee, O GOD Almighty, not as we ought, but as we are able, and fulfil his Institution.—We beseech Thee that Thou wilt look graciously on the Gifts now lying before Thee, O thou self-sufficient GOD; and accept them to the Honour of thy CHRIST: and send down thy Holy SPIRIT, the Witness of the Sufferings of the LORD JESUS, on this Sacrifice, that he may make the Bread the Body of thy CHRIST, and the Cup the Blood of thy CHRIST: that all who partake of it may be confirmed in Godliness; may receive Remission of their Sins; may be delivered from the Devil and his Wiles; may be filled with the Holy GHOST; may be worthy of thy CHRIST, and may obtain everlasting Life; Thou, O LORD Almighty, being reconciled to them, *through Jesus Christ our Lord. Amen.*

¶ *At the Offertory.*

RECEIVE, O GOD, unto thy holy Heaven —the Eucharistical Praises of those that offer Sacrifices and Oblations to Thee; of those who would offer much or little, privately or openly, but have it not to offer; of those who have this Day brought their Offerings, Receive them as Thou didst the Gifts of thy righteous *Abel*, the Sacrifice of our Father *Abraham*, the Incense of *Zacharias*, the Alms of *Cornelius*, and the *Widow's* Mites. Receive
G 4
their

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their Offerings of Praise and Thanksgiving, and for their Earthly Things give them Heavenly ; for their Temporal, Eternal ; *through Jesus Christ our Lord. Amen.*

¶ *At the Breaking of the Bread, say ;*

THE Lamb of God, the Son of the FATHER is broken and divided ; He is divided, but not diminished ; he is always eaten, but not consumed ; but sanctifies all who are Partakers of Him.

¶ *As soon as the Consecration Prayer is ended, say aloud,*
Amen.

¶ *And then privately.*

WE shew forth thy Death, O LORD ; we believe thy holy Resurrection, thy Ascension, and Second Coming. We beseech Thee, O LORD our GOD *to strengthen our Faith* : We believe this to be true.

¶ *Before the Elements are distributed :*

DRAW near, O LORD JESU CHRIST, our GOD, from the Habitation of thy Dwelling, and the Throne of Glory in thy Kingdom, and come and sanctify us : O Thou who sittest on High at the Right Hand of the FATHER, and at the same Time art invisibly present with us here below.

O Holy

O Holy LORD who dwellest in the Seat of Holiness, sanctify us by the Word of thy Grace, and the Descent of thy Holy SPIRIT.

And vouchsafe to impart to us thine Immaculate Body, and most precious Blood, for the Remission of Sins, and Life Everlasting.

¶ *Or this.*

O GOD who art Great; Great in Name and Counsel; Powerful in thy Works; the GOD and Father of thy Holy Son JESUS our SAVIOUR, look upon *the* Flock which Thou hast chosen through Him to the Glory of thy Name; sanctify us in Body and Soul; and grant that we being purified from all Filthiness of Flesh and Spirit, may partake of the mystic Blessings now lying before Thee, and judge none of us unworthy of them; but be Thou our Supporter, our Helper, and Defender, through thy CHRIST, with whom Glory, Honour, Laud, Praise, Thanksgiving, be to Thee and the Holy GHOST for ever.
Amen.

¶ *Immediately before you receive, say,*

O LORD our GOD, the Bread that came down from Heaven is the Life of the World. I have sinned against Heaven, and before thee, and am not worthy to partake of the immaculate Mysteries: But, O merciful

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ful GOD, *forgive Thou mine Offences*, and make me worthy by thy Grace, that I may receive thy holy Body and precious Blood, not to my Condemnation, but for the Remission of my Sins and Eternal Life.

And grant, O LORD, that I may boldly and without Blame presume to call upon Thee our God and Heavenly Father, saying,

Our Father which art in Heaven, &c.

¶ *When the Priest approacheth with the Bread.*

THOU hast said, He that eateth my Flesh, and drinketh my Blood, hath Eternal Life: Be it unto the Servant of the Lord according to thy Word. John vi. 54.

¶ *After receiving the Bread.*

THIS hath touched my Lips, and shall take away mine Iniquities, and shall purge me from my Sins. *Isaiah* vi. 7.

I have sworn, and am stedfastly purposed, to keep thy righteous Judgments. *Psalms* cxix. 106.

¶ *When the Minister approacheth with the Cup.*

WHAT Reward shall I give unto the LORD, for all the Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the LORD. *Psalms* cxvi. 11, 12.

¶ *After*

¶ *After receiving the Cup, say,*

LORD now lettest Thou thy Servant depart
in Peace, &c. *Luke ii. 29—32.*

Glory be to the Father, &c.
As it was in the Beginning, &c.

¶ *When you are returned to your Pew, use these
following Acts of Praise.*

BLESSED be the LORD GOD of *Israel*, for
He hath visited and redeemed his People;
and hath granted, that we being delivered out
of the Hand of our Enemies, might serve Him
without Fear, in Holiness and Righteousness
before Him, all the Days of our Life. *Luke i.*
68, 74, 75.

What shall we then say to these Things? If
God be for us, who can be against us? He
that spared not his own Son, but delivered
Him up for us all: How shall he not, with
Him also, freely give us all Things? Who
shall lay any Thing to the Charge of God's
Elect? It is GOD that justifieth: Who is he
that condemneth? It is CHRIST that died, yea
rather, that is risen again; who is even at the
Right Hand of GOD; who also maketh Inter-
cession for us. *Romans viii. 31—34.*

But of GOD are we in CHRIST JESUS, who of
GOD is made unto us Wisdom, and Righteous-
ness, and Sanctification and Redemption; that
according

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according as it is written, He that glorieth
let him glory in the LORD. *1 Corinthians i.*
30, 31.

Glory be to the Father, &c.
As it was in the Beginning, &c.

¶ *Afterwards what follows, if you have Time.*

JESUS said, He that eateth my Flesh, and
drinketh my Blood hath Eternal Life, and
I will raise him up at the Last Day: for my
Flesh is Meat indeed, and my Blood is Drink
indeed. He that eateth my Flesh, and drinketh
my Blood, dwelleth in me, and I in him. *John*
vi. 54, 55, 56.

For this Cause, I bow my Knees unto the
FATHER of our LORD JESUS CHRIST, of
whom the whole Family in Heaven and Earth
is named; that He would grant *us* according to
the Riches of His Glory, to be strengthened
with Might by his Spirit in the Inner Man;
that CHRIST may dwell in *our* Hearts by
Faith; that *we* being rooted and grounded in
Love, may be able to comprehend with all
Saints, what is the Breadth and Length, and
Depth, and Height; and to know the Love
of CHRIST, which passeth Knowledge; that
we might be filled with all the Fulness of God.
Now unto Him that is able to do exceeding
abundantly above all that we ask or think, ac-
cording to the Power that worketh in us; un-

to Him be Glory in the Church of CHRIST JESUS, throughout all Ages, World without End. Amen. *Ephesians* iii. 14, &c.

¶ Then may be said.

MAY the GOD of our LORD JESUS CHRIST, the Father of Glory, give unto *us* the Spirit of Wisdom and Revelation in the Knowledge of Him; The Eyes of *our* Understanding being enlightned; that *we* may know what is the Hope of His Calling, and what the Riches of the Glory of His Inheritance in the Saints; and what is the exceeding Greatness of His Power to us-ward who believe, according to the working of His mighty Power, which He wrought in CHRIST, when He raised Him from the Dead, and set Him at His own Right Hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all Things under His Feet, and gave Him to be the Head, over all Things, to the Church, which is His Body, the Fulness of Him that filleth All in All. *Ephesians* i. 17, &c.

Glory be to the FATHER, &c.
As it was in the Beginning, &c.

¶ *The remaining Time, whilst others are Communicating, cannot be more properly spent than in shewing our Charity, by interceding for Christ's Church, &c.*

REMEMBER, O LORD, all Orthodox Bishops, rightly dividing the Word of Truth.—Remember, O LORD, all Presbyters and Deacons in CHRIST,—and put not those to Dishonour who officiate at Thy Holy Altar. Look upon us in Thy Loving Kindness, and manifest Thyself to us, O LORD, in thine abundant Mercies.—Heal the Schisms in thy Church: abate the Rage of *its Enemy*; and put a Stop to growing Heresies by the Power of Thine Holy SPIRIT. Receive us all into Thy Kingdom and make us the Children of Light. Grant us, O LORD our GOD, thy Peace and Love, for it is Thou who bestowest all Things upon us: And grant that we may, with one Mouth and Heart, praise and glorify Thy Great and Glorious Name, FATHER, SON, and Holy GHOST, now, henceforth, and for evermore. *Amen.*

MO S T Merciful Father, unite all us who partake of this One Bread and One Cup in the Communion of One Holy SPIRIT; and suffer none of us to partake of the Holy Body and Blood of Thy CHRIST to our Judgment and

and Condemnation; but that we may find Mercy and Grace, with all Thy Saints who have pleased Thee from the Beginning of the World, our Fore Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Teachers, and every just Soul departed in the Faith.

Befeeching Thee, that it may please Thee of thy Gracious Goodness, shortly to accomplish the Number of Thine Elect, and to hasten Thy Kingdom; that we, with all Those that are departed in the True Faith of Thy Holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in Thy Eternal and Everlasting Glory, through JESUS CHRIST our LORD. Amen.

WE commend unto Thy Mercy, O LORD, all our Enemies; all who hate us; and all who imagine Evil against us: We commend them to Thee, not for Judgment and Vengeance, but for Pity and Salvation, and the Remission of their Sins; because Thou willest that All should be converted to the Knowledge of Thy Truth and live: For Thou hast taught us by *both the Precept and Example* of thy beloved Son JESUS CHRIST, our LORD, that we should pray for our Enemies, for those that hate us, and those that despitefully use us, and persecute us.

Have

Have Mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all Ignorance, Hardness of Heart, and contempt of Thy Word; and so fetch them home, Blessed LORD, to thy Flock, that they may be saved among the Remnant of the true *Israelites*, and be made one Fold under one Shepherd, JESUS CHRIST our LORD, who liveth and reigneth with Thee, and the Holy SPIRIT, one GOD World without End. *Amen.*

¶ *Incitements to an holy and Christian Life, proper for our Meditation at this Time.*

KNOW ye not that ye are the Temple of GOD; and that the SPIRIT of GOD dwelleth in you? If any Man defile the Temple of GOD, him shall GOD destroy; For the Temple of God is holy, which Temple ye are. *1 Corinthians* iii. 16, 17.

Ye are bought with a Price; therefore glorify GOD in your Body and in your Spirit, which are GOD's. *1 Corinthians* vi. 20.

Be ye therefore Followers of GOD, as dear Children; and walk in Love, as CHRIST also hath loved us; and hath given Himself for us as an Offering, and a Sacrifice to GOD for a sweet smelling Savor. *Ephesians* v. 1, 2.

The Night is far spent, the Day is at Hand; let us therefore cast off the Works of Darknes, and let us put on the Armour of Light. *Romans* xiii. 12.

Jesus said, Behold thou art made whole; sin no more, lest a worse Thing come unto thee. *John* v. 14.

If ye continue in my Word, then are ye my Disciples indeed: And ye shall know the Truth, and the Truth shall make you free. *John* viii. 31, 32.

While ye have Light, believe the Light, that ye may be the Children of the Light. *John* xii. 36.

He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest Myself to him. *John* xiv. 21.

If ye abide in Me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you. *John* xv. 7.

If any Man will come after Me, let him deny himself, and take up his Cross, and follow Me. *Matthew* xvi. 24.

The Hour cometh, and now is, when the true Worshippers shall worship the FATHER in Spirit and in Truth; for the FATHER seeketh such to worship Him. *John iv. 23.*

He that shall endure unto the End, the same shall be saved. *Matthew xxiv. 13.*

Blessed is that Servant whom his LORD, when he cometh, shall find so doing. But the LORD of that Servant *who is negligent and wicked* will come in a Day when he looketh not for Him, and at an Hour when he is not aware, and will cut him in sunder, and will appoint him his Portion with the Unbelievers. And that Servant which knew his LORD's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes. *Luke xii. 43, &c.*

Note, *The preceeding Variety of Devotions after the Receiving of the Holy Elements, is put here, that you may employ your Time devoutly and profitably, when there are large Numbers of Communicants to receive after you. When the Congregation is small, your own Discretion must tell you which are most proper to be used, and which omitted; for no private Devotions should exclude the Public, or take you up, when you are to join in the Prayers of the Church. If you should want still larger Forms, the following Psalms may be useful.*

BEFORE

BEFORE RECEIVING,

It will not be improper to use some of the Penitential Psalms, viz. vi, xxxii, xxxviii, li, cii, cxxx, cxliii. and,

AFTER RECEIVING,

Some of the following Psalms, viz.

Psalms xxxvii. Of Patience and Confidence in God.

Psalms xxiii. Expressing our Confidence in God's Grace and Goodness.

Psalms cxvii. and cxlv. That God is to be praised for his Fame, his Goodness, his Power, and his Providence.

Psalms xxxiv. Of the Praises of God, and the Privileges of the Righteous.

To these may be added,

Psalms ciii. cxi. cxxxviii. Of God's Praises.

¶ *After the Communion is ended, and the Blessing given by the Priest, say privately,*

O LORD GOD of Hosts, hear our Prayer; give Ear, O GOD of Jacob. *Psalms lxxxiv. 8.*

The Good LORD pardon every one that prepareth his Heart to seek GOD, the LORD GOD of his Fathers, though he be not cleansed according to the Purification of the Sanctuary.

2 Chron. xxx. 18, 19.

We give Thanks to Thee, O CHRIST our GOD, that Thou hast vouchsafed to make us Partakers of thy Body and Blood for the Remission of our Sins, and for Eternal Life. Keep us, we beseech Thee, without Blame, according to thy Great Goodness and Love of Mankind.

Now to the King Eternal, Immortal, Invisible, the only Wise GOD, be Honour and Glory, for ever and ever. *Amen. 1 Tim. i. 17.*

FINIS.



